

Zion's Herald.

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GENERAL CONFERENCE AT ROME.—Bishop Janes in his address to the General Conference burst forth into this prophecy:

We need this power to overcome that great connectional power with which we shall be in conflict. If the General Conference that shall meet at that period—and I believe there are men here who will be present—shall have present if not legal corresponding sympathizing representatives from England and Ireland and France and Germany and Turkey and India and China and Africa and South America and the Islands of the sea, how will it inspire their hearts and strengthen their hands. O what a representative prayer meeting shall such a Conference be? Where it shall meet, whether it shall be in Chicago or New York or San Francisco or London or Rome or China or India I know not. [Great applause.]

The Conference hailed the words "Africa" and "Rome" with especial applause. They saw the vision realized which Guido's picture in a church at Rome symbolizes—Michael in holy beauty and holier calm is poised serenely over Satan prostrate, in the form of a shaven monk; Christianity triumphs over the monk of Papacy in the seat of its long dominion. They will be *legal*, as well as corresponding and sympathizing. All the world will soon be represented in the General Conference of the church. That body will meet at Rome. Our ministers and members will see the former. Their not young brethren, the latter. May the Lord hasten the wonderful hour, when the congress of the Church shall assemble at Christianized Rome, and then at Christianized Jerusalem. The Bishop's prophecy is but that clear-seeing vision of a fast-hastening hour.

THE UNION OF THE M. E. Church with the A. M. E. Z. Church reached a happy step towards an assured consummation in the action of the General Conference on Tuesday of last week. The following resolutions were adopted.

The Committee appointed to receive and confer with the delegate of the African Methodist Episcopal Zion Church, report that they had a free conference with the Rev. Singleton T. Jones, who is duly accredited to this body, and beg to present the following resolutions for your adoption, viz.:

Resolved, 1. That we, having received the official communication of the African M. E. Zion Church, proposing union with the Methodist Episcopal Church of the United States, and also the representations of the Rev. S. T. Jones on the same subject, with great satisfaction, hereby express to them our Christian regards and deep interest in their progress and prosperity as a church of the Lord Jesus Christ.

2. That this Conference entertain favorably the proposal of union between the two bodies aforesaid.

3. That whereas the time of the session of these two Conferences is so far spent that it will be impracticable to have the necessary negotiations and determine the details of the terms of union before their adjournment; that a commission of fifteen be appointed by the board of Bishops, to confer with a commission of the A. M. E. Z. Church, and report to the next General Conference.

4. That a copy of the foregoing action of this body be given to the delegate, and by him be forwarded to the General Conference of the A. M. E. Zion Church.

A reciprocal commission will be probably appointed, and these two bodies become one by or before 1872. A similar communion will occur between our church and the other branch of the African M. E. Church, and these brethren under their own leadership will file into line with the body from which they have been separated by a cruel, unchristian prejudice, and the church become divinely and delightfully one. Praise God from whom this blessing flows.

METHODISM AND CATHOLICISM.—Catholicism is the bitter and unrelenting foe of Protestantism. Its whole animus is filled with hatred. But Methodism, more than any other denomination of Protestantism, receives the attention, and is the object of the envy, jealousy and hatred of the Romish priesthood. No greater compliment than this can be paid to the Methodist Church. This hatred is not the result of chance, or blind malice, but is in consequence of an intelligent and long-continued study of the aims, work, and characteristics of Methodism.

Romanism has justly much to fear from Methodism. In spiritual matters they are entirely antipodal. One abounds in vain shows and a gorgeous paraphernalia, with which the worldly, the ignorant, the thoughtless, the sensuous, and the imbecile are beguiled and captivated; the other is simple and straightforward in its doctrines, worship and polity. One is a hierarchy ruled by a foreign potentate, whose bitterest maledictions are hurled at republics and free institutions; the other is a church of the people, by the people and for the people, a spiritual republic where all are brethren, a heavenly democracy, whose head is Christ, our elder brother, over all and above all, God blessed forever. One is disloyal, anarchical and turbulent, unfriendly—yes, even hostile to the institutions of the country, whether civil or religious; the other is interested in the prosperity of the country, and zealous to secure the permanency and expansion of our institutions, and always and everywhere thoroughly patriotic.

The result is that Methodism is the natural antagonist of the Papacy. Here in New England these opposing forces are to meet and contend for the mastery; in the densely populated cities, whether on the seacoast or in the interior, there is to be a hand-to-hand conflict, for these are the very strong holds of Romanism, where it most flourishes amid the rank and pestilential corruption of sin and ignorance; all over the West, and through the whole extent of the valley of the Mississippi, and among the enfranchised millions of freed-men, there is to be such a struggle as time has never witnessed. It is between the gospel, pure and simple, and the wily and wicked perversion of truth, between a worship plain as puritanism, and a scarcely-disguised yet pompous idolatry. It is between Christ and anti-christ.

In this conflict, Methodism, if true to her past history, will not fail nor falter. A career of triumph opens before her that the archangels might well desire to share, for the hour hasteneth, "when that Wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all powers and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved."

ANNIVERSARY WEEK.—Contrary to the customary course of nature, anniversary week in Boston this year has not added materially to the capital of the umbrella dealer, although we noticed the article displayed at innumerable shop doors, in tempting bundles, and at provokingly low prices. In short, there was no rain; and our streets have been densely thronged by gaily dressed and cheerful-visaged crowds, and the meetings were generally well attended. We are unable to furnish extended reports of these anniversaries on the present occasion, owing to the pressure on our columns by the General Conference; but we have endeavored to give some idea of the doings of the more prominent ones. A hopeful and energetic feeling seems to characterize more or less the proceedings of all the societies; and from the facts and figures reported, we should judge that the various causes for which these organizations are formed, received general and generous encouragement. Even the Massachusetts Spiritualist Association could boast of a balance on hand of no less than \$129.81, after liquidating the traveling expenses of a "State Missionary," whose mission it is to preach such doc-

trines as these, as expressed in a series of resolutions passed at the late meeting:

Whereas, man's natural demands are God's only commands, therefore

Resolved, That as spiritualists, we reject all external authority as a rule of life in our various relations with our fellow beings, and acknowledge allegiance to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice.

What uphill work the poor missionary must have, since the laws of the land denominate all who act on the principle of being guided by "internal emotions," thieves, murderers, felons, adulterers, and other ugly names, and punish the "culprits" accordingly—actually *punish* people for simply following "internal emotions!" In view of the fact that the average attendance through the day was only about 150, and that the "cash on hand" is no very bewildering amount, we can easily suppose the following resolution met with unanimous and eager approval:

Resolved, That it is of the highest importance that the thousands of spiritualists of Massachusetts should regard the support of the association as one of their first duties to the end that the gospel of spiritualism may be carried to the hearts and homes of every family throughout our borders.

We feel devoutly thankful that these "thousands of Spiritualists" are ashamed to show their faces in public, and evidently do not think it "one of their first duties" to make any great sacrifice for their principles. Where there is a blush there still is hope.

A NEW GRIEVANCE.—The Turkish bath makes the cleanliest person ashamed at the unexpected revelations through its manipulating processes, of his own uncleanness. The bath of Christian Unity to which Christ is now subjecting his church, discloses like unexpected conditions in the spiritual body. The Episcopalian brother finds his spotless apostolic succession badly stained, under this fuller's soap. The Baptist sees that most lustrous, and to his long experience most comforting doctrine of close communion, suddenly assuming the offensive aspect of unbrotherliness. But our Scotch Presbyterian brethren are in a worse state yet. They find one of their members, an elder even, singing hymns with other Christians, and they expel him from the eldership and the church. They only allow the Psalms to be sung; not in their original music of language and recitative, but in the barbarous rhymes and tones of their own versions and tunes, the most unpoetical and unmusical of compositions. George H. Stuart is the offender, known to all the country as the founder and worker of the Christian Commission—the best charity of the war. This is a strange blotch on the body of Christ, which is the church. These brethren cannot follow Paul's advice and sing hymns. They must make merry with Psalms only. We trust they will get well cleansed from this naughtiness of their flesh and spirit, and be able yet to make melody with all disciples, with the voice as well as with the heart, to the Lord. As for Mr. Stuart, he is relieved at least from one necessity. He is under no farther obligations to confine his praises to musicless harp. He can sing now to his heart's content in any congregation of the Lord's. What spot will the purifying, unifying Spirit next disclose in our feasts of churchly love?

GENERAL CONFERENCE.—Our report is brought down to the 25th day, and embraces the result of the election on Friday, the 29th. The most important business of the past week was the discussion on the Lay Representation Committee Reports, resulting in the adoption of a Plan to be submitted to the action of the people and the ministers. The Conference adjourned on the 2d. We shall, probably, in future issues publish some of the more prominent reports that were adopted, together with extracts from addresses, and some of the most important modifications in the Discipline.

METHODISM.—Bishop Janes thus defined Methodism in his report of his visit to the British Conference. It is a happy formula.

"Methodism is simple consistent truth working with divine grace through instrumentalities chosen and sanctified for the welfare of mankind."

JUNE.

Frank-hearted hostess of the field and wood,
Gypsy, whose roof is every spreading tree,
June is the pearl of our New England year.
Still a surprisal, though expected long,
Her coming startles. Long she lies in wait,
Makes many a feint, peeps forth, draws coyly back,
Then, from some southern ambush in the sky,
With one great gush of blossom storms the world.
A week ago the sparrow was divine;
The bluebird, shifting his light load of song
From post to post along the cheerless fence,
Was as a rhymist ere the poet came;
But now, O rapture! sunshine winged and voiced,
Pipe blown through by the warm wild breath of the West
Shepherding his soft droves of fleecy cloud,
Gladness of woods, skies, waters, all in one,
The bobolink has come, and, like the soul
Of the sweet season vocal in a bird,
Gurgles in ecstasy we know not what
Save June! Dear June! Now God be praised for June!

But June is full of invitations sweet,
Forth from the chimney's yawn and thrice-read tomes
To leisurely delights and sauntering thoughts
That brook no ceiling narrower than the blue.
The cherry, drest for bridal, at my pane
Brushes, then listens, *Will he come?* The bee,
All dusty as a miller, takes his toll
Of powdery gold, and grumbles. What a day
To sunbake and do nothing! Nay, I think
Merely to bask and ripen is, sometimes
The student's wiser business; the brain
That forages all climes to line its cells,
Ranging both worlds on lightest wings of wish,
Will not distill the juices it has sucked
To the sweet substance of pellucid thought.
Except for him who hath the secret learned
To mix his blood with sunshine, and to take
The winds into his pulses. Hush! 'Tis he!
My oriole, my glance of summer fire,
Is come at last, and, ever on the watch,
Twitches the pack thread I had lightly wound
About the bough to help his housekeeping.—
Twitches and scouts by turns, blessing his luck,
Yet fearing me who laid it in his way.
Nor, more than wiser we in our affairs,
Divines the providence that hides and helps.
Heave, ho! *Heave, ho!* he whistles, as the twine
Slackens its hold; *once more, now!* and a flash
Lightens across the sunlight to the elm
Where his mate dangles at her cup of felt.
Nor all his booty is the thread; he trails
My loosened thought with it along the air,
And I must follow, would I ever find,
The inward rhyme to all this wealth of life.

J. R. Lowell, in *Atlantic Monthly*.

BERLIN CELEBRITIES.

BY PROF. F. H. NEWHALL.

Berlin is built of stuccoed brick, and sprawls along the banks of the Spree in the midst of a country as flat and uninteresting as a Massachusetts marsh or an Illinois prairie. The palaces, churches and public buildings have no architectural interest for the traveler who has seen the other great capitals of Europe, but the genius of Rauch has adorned the principal streets and squares with masterpieces of sculpture. Here in the winter resides the King as well as the Crown Prince of Prussia, the heir apparent to the throne. I often see these royal personages upon the "Linden," the broad, handsome street with its mall and rows of lindens, stretching from the palace to the Brandenburg gate of the city. The king is a fatherly looking, well preserved old gentleman, of seventy-two or three, erect and active, with white mustache and beard, usually appearing abroad in a general's uniform. In the middle of the day he may be usually seen from the University steps, as he stands by a window in a corner of the room where he receives his ministers and attends to the daily routine of royal duties. The Crown Prince, a great favorite with the people, is a handsome man of thirty-five, and the father of a pretty group of children, while the Crown Princess is fast becoming as homely as her royal mother of England. A salute of one hundred and twenty-five guns announced, a few weeks ago, the arrival of another member of the Crown Prince's family, and the street by his palace is closed in honor of this distinguished arrival, while a soldier is constantly on duty to keep foot passengers from waking the royal baby. The royal carriages may often be seen in fine days on the "Linden" or in the Thiergarten. The queen and the princesses ride with six horses besides two outriders, but the king and Crown Prince take the air usually in more modest style, with a single pair of horses.

But these are not the celebrities of which I would write. It is at the University that the men are found whose fame is the fame of Berlin. One hundred and twenty-five Professors and Licentiates are at present lecturing at the University, and there are over three thousand students in attendance. The lecture rooms are exceedingly plain, as are all the German Universities that I have visited, fitted up with unpainted desks and benches, or if painted was ever upon either it has long ago departed. It would be difficult to find a Yankee school-house more plain and unpretending in its equipments than the lecture rooms of the most celebrated Professors in the world. One important difference should however be noted; the German students do not whittle, there is here none of the elaborate carving, inscription and ornamentation so common in America, and desks and benches here grow venerable with age

which would disappear in a generation or so before the penknives and jackknives of American students. Another striking contrast between the German student and his American brother struck me at the very first. The German is far more orderly and quiet, has less animal spirits, is much less of a boy than the American of the same age. Here are some hundreds of young men pouring out of the lecture rooms into the halls and court at every stroke of the clock, and waiting there from five to fifteen minutes before the next lecture begins. There is no noise, no loud talking or laughter; they converse quietly in little groups, or walk slowly to and fro, and never have I seen the least disturbance or anything approaching a practical joke. Yet many have conspicuous scars of sword cuts received in duels, and some of them may frequently be seen drinking fabulous quantities of beer at a "*Verein*," or even piled up under the tables at "*kneip*." It is not by any means that there is no play in them, but that the rigid discipline to which they are subjected from early childhood gives them a keen and even stern sense of the proprieties of time and place. An American lecture-room when the Professor is five minutes late, presents a scene which would shock a young German beyond measure, who at the same time would make nothing of getting half a dozen duels on his hands by the carousals of a single evening.

Let us hear Prof. Hengstenberg. It is almost quarter past nine, and as we enter the room we see forty or fifty students getting quietly into their seats, spreading out their note-books and opening their inkstands. At just quarter past there enters, with a nervous, hurried step, a spare-faced little man, his long grey hair carefully combed behind his ears, his thin lips compressed, a bundle of yellow manuscript tightly grasped in his hand, who rushes up to the desk, drops into the chair, opens his manuscript, and in high sharp voice begins to read. His lecture is on the Old Testament history, and he begins without a preliminary word, just where he left off yesterday. The pens all over the room begin to move as he opens, and as a general thing he reads deliberately, measuring off his utterances so that the students can follow him with the pen. He speaks with great decisiveness, as if perfectly sure of his ground, sliding up to the close of each sentence with a high rising inflection, at the same time pursing up his mouth with an *ex cathedra* air that summarily disposes of all controversy. He reads on thus quite steadily for a while, when he finds himself jogging through a long paragraph which he measures off regularly till the end comes in sight, and then he rushes through the close and up the steep final inflection with a scream that startles those who have not heard him often. Up to this time he has looked steadily at his manuscript, now and then nervously jamming his spectacles upon his nose, and decisively folding back the yellow leaves; but now something seems to interest him in the court-yard, which he looks into very steadily through the window at his left, talking in a meditative tone to somebody out there. But he comes back to his manuscript with a jerk that makes you think that some mischievous student has planted a pin in his cushion, for you can think of nothing else that could make him bob up so suddenly in his chair and gather up his coat tails about him. He plunges into the next paragraph with a roar like a bull, which you think must frighten the men from their benches, but as you glance around you see that the phlegmatic fellows write serenely on, and it is only a foreigner here and there who indulges in a quiet smile. In a few minutes more he is hanging his head over the edge of his desk and talking to somebody on the floor beneath him, or perhaps holding a soliloquy, speaking the closing words at first slowly and meditatively, as if feeling his way, and then repeating them rapidly with the same high sharp tone as before. As he warms with his subject more imaginary auditors appear in the court-yard and under the desk; every fresh squirm brings into action more pins in the cushion, sometimes two or three in succession, the plunges and screams succeeding each other more rapidly till suddenly the clock strikes, when he rushes through the sentence that is on his tongue, gathers up his papers, lightly steps, almost bounds from the platform, and vanishes like a man who suddenly remembers a pressing engagement. Dr. Hengstenberg's lectures are fairly but not very fully attended. He represents the ultra high-church, anti-progressive party in this University. He loves controversy, and hates America and rationalism with about equal intensity, yet he likes Americans as well as other men among his students who are not afraid to hit him hard. There is an unruffled self-satisfaction about his tightly combed hair and compressed lips which seems to say, "The Almighty has lent me his private keys to this universe."

Now step across the passage and hear Dr. Dörner. Every seat and almost every standing-place in his lecture-room is crowded. He is a straight, dignified,

grey-haired man of past sixty, and reads in a peculiarly clear, gentle, musical voice. He is lecturing upon the Sermon on the Mount, and every student is on the stretch to catch every syllable. If there is the least whisper or rustle, or if a dilatory student attempts to enter the door, a low *s-s-s* from all parts of the room hushes the interruption instantly. With loving reverence he takes up and turns over before us the sacred words, all his tones and manner expressing an engaging earnestness and a sweet humility, as if he himself were but a scholar with us, an elder disciple, sitting at the Master's feet and repeating to us the words that drop from the divine lips. Now and then he comes upon controverted points, not seeking them, yet never turning aside when they lie in his path; touching them with calmness and candor, often dismissing a flagrant error with a look and accent of pathos such as might have been in the look and tone of some faithful Abdiel who saw his brother angel sink into night from the battlements of heaven. As he advances into his theme and points us to one after another of the teachings of Jesus, he treads softly like the high priest in the holy of holies. It has often been most refreshing and even affecting to me to see this swarm of young men hanging like bees about the desk of Dr. Dörner, to gather the very honey of the gospel. It is a glorious augury for the Germany of to-morrow.

This letter is already too long, and yet I have hardly begun the list of Berlin celebrities.

PROTESTANTISM IN FRANCE.—NO. 2.

BY PROF. EVANS, OF MICHIGAN UNIVERSITY.

The heresy which Louis XIV. thought he had destroyed, found an asylum among the representatives of foreign powers at the French Court, especially in the English, Danish and Dutch Embassies. But on the 3d of December, 1685, a police ordinance forbade all French Protestants to take part in the religious services of foreign legations. In 1787, (more than a century after the revocation), an edict was promulgated, recognizing the legal existence of the reformers, and giving validity to their marriages and births which had been illegitimate for two hundred years, but not conferring upon them any freedom of worship. This, however, they boldly asserted for themselves. Soon afterwards liberty of conscience having been proclaimed by the Constituent Assembly, the reformed church was able to come forth into open day. Saint-Etienne, president of the Assembly, wrote to his father who had been proscribed for half a century, this remarkable letter: "The president of the National Assembly is at your feet." The Protestants were also recognized in a concordat which the first consul concluded with Rome in 1802, and their ecclesiastical organization was prescribed and regulated by the articles known as *Loi de germinal aux*; and when Napoleon was crowned by Pius VII. in the Cathedral of Notre-Dame, the three Protestant pastors of Paris and twenty-four presidents of consistories were present at the imposing medieval ceremony in an official capacity. After the coronation they were received by the Emperor, who addressed to them these words: "The Empire of law ends where the undefined Empire of conscience begins; neither law nor prince have any power against this liberty. Such are my principles and those of this nation; and if any of my race succeeding me shall forget the oath which I have taken . . . I devote him to public animadversion, and authorize you to call him Nero." The return of the Bourbons was the signal for new persecutions of the Protestants, especially in Southern France; but the exercise of their religious liberty was not seriously interfered with in Paris. During the reigns of Louis XVIII., Charles X., and Louis Philippe, a movement of separation began in the bosom of the Reformed Church itself, and gave rise to the parties now known as liberals and orthodox; the former claiming the right of unlimited investigation and interpretation, amenable only to God and to their own consciences, the latter opposing Biblical infallibility and the theological doctrines of the early reformers as a dike against this too boldly rushing tide of free thought, and endeavoring to stem it also by excluding, as far as possible, from the functions of the Christian ministry those pastors or members of consistories who appear to have wandered too far from the ancient ways. Orthodoxy means *right belief*. Consequently, every honest man is orthodox in his own judgment, and no one is orthodox in the estimation of those who differ from him in opinion. The official name of the Greek Church of which the Czar is the chief, is *The Orthodox Church*; but this does not prevent Rome from calling it *schismatic*, and arrogating the title of orthodox exclusively to herself. It is also a curious fact that by a decree, dated January 25, 1661, Louis XIV. forbade the Protestants to style themselves *orthodox*, and ordained that this term should be used to designate the Catholics

alone. During the days of persecution and martyrdom, all these subtle dogmatic distinctions were lost sight of, and among those who endured the severest trials for their faith, and exhibited the purest fruits of Christian charity in their lives were many, like Jean Fabre, whose writings are by no means in conformity to the present standard of Protestant orthodoxy. The orthodox section of the reformed church in France has been greatly strengthened in later years by accessions from England, and particularly by the missionary zeal of the Methodists whose activity is characterized by the French as *le mouvement du Réveil*. They have rendered especial service in diffusing a spirit of free association and fraternal co-operation which manifested itself in such organizations as the *Société biblique protestante de Paris*, of which M. Guizot is now president, the *Union protestante libérale* composed entirely of laity, the *Société de l'instruction primaire* and the *Société de l'histoire du protestantisme français* in which are united, men of all opinions, liberal and orthodox. The most distinguished representatives of French orthodoxy were Frederic and Adolphe Monod, the latter of whom was remarkable for his brilliant oratory. The liberal party has just lost one of its brightest lights by the death of the Elder Coquerel. No pulpits in the world can boast of more eloquent preachers than the Protestant pulpits of Paris; no where can there be found sincerer devotion or greater indefatigability in the service of truth.

MR. PARTON'S "CATHOLIC BRETHREN."

Mr. Parton's articles in *The Atlantic Monthly* upon the rapid spread of Catholicism in the United States, are attracting a good deal of notice among religious bodies in this country.

It is not my intention to controvert the general accuracy of this writer's facts—though much of his statistical information has been drawn from questionable sources—but I think it right to place under his notice a few extracts from a pastoral letter issued some short time ago by the Roman Catholic Archbishop of Westminster, which I presume he has not seen, or not perused with sufficient attention.

From the whole tenor and tone of Mr. Parton's articles it is evident that he is led away with the idea that there is nothing in the nature or genius of Catholicism to prevent its occupying, if not a fraternal, at least a tolerant position among the other churches of the land, and that, in its final ascendancy in this republic (which he predicts) it would accord as well with the spirit of our laws and institutions as that of any other body of Christians existing among us.

Now a writer whose opinions are based upon a conviction of this kind must be utterly ignorant of the assumptions of the Church of Rome, as well as oblivious of the fact that its governing power is neither native nor naturalized; neither subject to our laws nor influenced in the slightest degree by those modes of thought which are our pride and boast, and which, in their inception and growth, are essentially American.

If this ascendancy which Mr. Parton seems to look forward to with so much complacency should really take place, how long would our author himself be permitted to remain at large after enunciating the dictum that "there is no such thing as a guilty opinion"? Qualify the expression as he might, he would soon find himself lodged within the walls of an inquisition, (possibly on Bunker Hill) with, it might be, his benevolent friend, Father Hecker, conducting the ceremonies. "The howlings of a camp meeting," discordant as they are to the ears of the unregenerate, would be preferable to that.

"But," some say, "all this is changed. The spirit of exclusiveness and intolerance has been long since banished from the Romish Church. She can now affiliate with denominations outside her pale." Is this a fact?—Hear the authoritative declarations of Archbishop Manning in the pastoral letter above referred to:—

"The Catholic Church is diametrically in conflict with the mind of the nineteenth century. . . . It is intolerant, not only of contradiction, but of deviation. . . . It excludes every formula but its own. . . . Whosoever is separated from the one and the only true church, howsoever well he may believe himself to live, by this one sin of departure from the unity of Christ, is in the state of wrath. . . . Every soul, under pain of losing eternal life, is bound to enter the only Church of Christ, out of which is neither absolution nor entrance into the kingdom of heaven. . . . The world is moving in the reverse direction. It is throwing everything open, leveling boundaries, taking in all forms of opinion, comprehending all sects of Christians. . . . The inflexible and exclusive dogmatic teaching of the church, intolerant of all compromise and of all contact with error is the voice of charity. . . . To unite in prayer with those who deny the unity of the Catholic Church, is infidelity

to the lesson and spirit of truth. . . . There is, by divine right, one Roman Pontiff, whom all Christians are bound to obey. . . . Bishops or Pastors who are not ordained by and in this succession have no part in the promise. . . . All interpretations emanating from Pontifical authority are certainly infallible. . . . The Holy See is the Supreme Fountain of Faith and jurisdiction. Those who deny this, incur the same pains and censures as persons guilty of high treason. All who knowingly give counsel, help or favor to those who so offend, incur the same pains as the abettors of high treason. . . . The Pope's authority extends not only over all countries professedly Catholic, but over all christendom, over the whole earth. . . . We have no contact with the Revelation of God, except through the proposition of the Church. To refuse this, is to reject the voice of God to the world. We have, in that case, no choice but to turn to human teachers and to human criticism. . . . It is the office of a divine teacher to assert, and not to argue. . . . The Church teaches that its infallibility in or out of council, is perpetual. . . . Whether a council be held or no, the Church diffused, and the church in its Head, is permanently and perpetually infallible. . . . Whosoever rises up to condemn whatever is prevalent in the Church, under the eye of its public authority, and practised by the people, [Query—the Sunday bull-fight in Spain?] thereby convicts himself of the private spirit, which is the root of heresy. . . . A supreme power claiming to regulate the faith and consciences of men, if liable to error, is an usurpation and a despotism. . . .

Now what does Mr. Parton think of the foregoing extracts? Does he suppose that in the year 1945, when, according to his endorsement we are all going to be Roman Catholics, the fundamental principles of our political system will remain intact after fifty or sixty years grinding under such terrible millstones? Will a church such as it describes itself to be—"diametrically in conflict with the mind of the nineteenth century"—contribute to the advancement of this great country in its present line of march over the broad and glorious highway of civil and religious liberty? Has Mr. Parton no fears of an *index expurgatorius*? Does he still give ear to the barefaced assurance "that what a Catholic believes as a Catholic he can also believe as a citizen"—a free, enlightened, independent citizen of the United States? Is Mr. Parton willing to hand over his reason and conscience to the guidance and safe-keeping of his friend Father Hecker? or will he venture to retain a modicum of each for himself and his children? Will he subscribe the articles of faith handed down to us from the dark ages, or persist in asserting that "one man's theory or conjecture, however interesting or consolatory it may be, cannot be binding on any other man"? Ah, it is much to be feared that, with all his fine writing, penitential tones, and sarcasms upon the errors and follies of Protestants, Mr. Parton will make but an indifferent Catholic. We hope, for his own sake, that he will have escaped to a better land before the year 1945 "swings round the circle." C.

THE PROMISE OF JESUS.

The promise of Jesus related also to companionship. "Thou shalt be with me."

Doubts may arise in the mind respecting the separate state of the dead, and the locality and nature of "paradise." Where is it? What is the condition of its inhabitants? What are their pursuits and pleasures? It is conceivable that one set of very learned theologians might write a large number of great volumes to prove that paradise meant one thing, and that another set of theologians, equally learned, might write another set of volumes, equally large, to prove that paradise meant quite another thing. As if to settle all doubts in the mind of the dying thief, our Lord said, "Thou shalt be with me." If with Jesus, he might be sure that all would be well. He might be content to be ignorant of the nature of paradise, if he knew he was to be in the company of his Lord and Saviour.

It is a glorious fact that when saints die they at once enter the presence of Jesus. He said, "Where I am, there shall also my servants be." "I go to prepare a place for you; and when I come again, I will receive you to myself, that where I am, there ye may be also." "Father, I will that they also whom Thou hast given me be with me where I am." Stephen, at the point of death, exclaimed, "Lord Jesus, receive my spirit." And St. Paul said that he was willing to be "absent from the body," that he might be "present with the Lord;" saying that "to depart and be with Jesus is far better."

This promise of being with Jesus comprehends all that we can desire. It includes perfect pardon; for would Jesus welcome to His presence in glory any whose dress was soiled with sin? No; every stain has been washed away, and the robes are white as snow in the case of all those who stand in the presence of the heavenly King.

The promise includes perfect sanctification as well as perfect justification. For would Jesus invite to His immediate presence any who would be reluctant to obey any command He might issue? Would He be served with even a hesitating step? May we not be sure that

all they who have this high honor are those who are perfectly delivered from all pride and selfishness, perfectly filled with divine love, perfectly fitted to every good work?

The promise includes perfect blessedness. When the royal standard of a monarch is seen floating over any dwelling as a signal that he is there, we know that whatever can contribute to safety and enjoyment will be found there. If danger or want threaten elsewhere, the king's palace will be secure. So in the presence of the Lord of the universe we may be sure that there can be no peril, no want, no suffering. "In Thy presence is fulness of joy, and at thy right hand there are pleasures forevermore."

The dying thief, on hearing of paradise, might shrink from meeting with the illustrious saints who dwell there. "Am I to be in paradise? Shall I see there Abel and the martyrs, Abraham and the patriarchs, Moses and the prophets? Shall I meet with the great and the good who in all ages have loved and served the God against whom I have been rebelling all my life? May they not be ashamed of me? Shall I not be ashamed of myself? Will they not ask, 'Who is this entering paradise? Is it not that abandoned robber who was crucified for his crimes? Is it not he who on the cross reviled our King? Is it not he who never began to repent and pray till he was ceasing to live?' And though they may not say this in my hearing, shall I not feel that it would be suitable to say? and shall I not shrink back from a society which might well regard me with suspicion and with scorn?" As if to prevent such surmises, Jesus said, "Thou shalt be with me."

I well remember my sainted father, the author of the tract, "The Sinner's Friend," and now for several years in paradise himself, relating an anecdote of a British soldier with whom he was personally acquainted. Promotion unhappily is, in the old country, obtained by purchase, rather than merit; and very seldom can a private soldier ever hope to become an officer. But this man, for his good behavior and long services, received a commission from the royal duke, who was then commander-in-chief. He, however, felt himself in uncomfortable circumstances, for he thought he was scorned by his fellow-officers, on account of his humble origin. Let us hope this was mere fancy. I have generally found that military men, and British officers certainly not excluded, are thorough gentlemen. But to regard with scorn a person who has risen from a lower position by virtue of his own exertions and character, and who for this reason is deserving of far more honor than those who have obtained rank from the mere accident of birth, this is conduct of which no true gentleman or lady can be guilty. The only word I know to designate such persons is vulgar as themselves,—they are "snobs." We will hope, then, that the man in question was mistaken. But nevertheless, he felt so uncomfortable in his new position, that he respectfully requested to be restored to his former condition. The commander-in-chief, guessing what was the cause, ordered a grand parade of the garrison, and as he passed along the front, addressed this man, saying, "Captain, let me have the pleasure of your arm." And so he walked with him up and down. After this, all kinds of polite attentions poured in upon him from his fellow-officers. The prince had said, "Thou shalt be with me."

And so, to compare with such trivial occurrences amongst poor fellow-mortals the great and glorious acts of the King of kings, Jesus said to the dying thief, in order to remove from his mind all fear that he would not be welcomed with honor and joy by the inhabitants of paradise, "Thou shalt be with me."—From *Sermons by Rev. Newman Hall*. Sheldon & Co.

THE EARNEST CHRISTIAN.

Said a weary pilgrim in Chicago the other day:

"I long to be rid of this world, and to depart where I may sing the praises of God forever and ever. Would to God that I were in heaven!"

Said a brother who had been intently listening to his rapturous description of heaven—

"Better stay here, brother. You are wanted more in Chicago than in heaven just yet."

The former seemed the earnest Christian, the latter was one. The first requisite of an earnest man is faith. Men who need five hundred dollars a year, and the American Board to back them, don't make very earnest missionaries. These are the kind that make out that yearly report of one convert from heathenism, and two deaths, three lapses from the faith, and general declension. Think of Paul not starting out until he had drawn on five hundred dollars, to keep body and soul together. Paul had faith—so has the latter. One in God, the other in his salary.

To be really in earnest, a man must believe impossibilities. He must cut loose from his base entirely, and trust God to help him forage on the country. First of all it must be faith, not in himself, not in means, not in man, not in his Word even exclusively, but what includes them all, faith in Christ. It must be an unreasonable, not an unreasonable faith.

Christian! you must ask no questions when you see a line of duty. Does God or conscience, for that is his voice, say, Do this?—Do it, if the heavens fall. "Danger here!" is the devil's device to kill faith. No man ever went to ruin loving truth too much.

HOW LONG SHALL WE PREACH?—"Not till the congregation wish us to stop," said a pastor to a friend in our hearing a few days since. "How long will your people listen with interest?" "I have never tried them, and I advise you not to do it," replied the pastor. "If your sermon is good, don't give the people a contrary opinion by lengthening it until they become weary. If it is not good, the shorter the better. Many a poor sermon has been lost sight of in the excellence of the opening and closing services."

THE HOME TABLE.

DAVIE CARR.

Are you asleep, little Davie? I've slipped away from the gloom;
It was, O, so dreary to play in the lonely, darkened school-room;
The blinds are all pulled down, and our books are upon the shelf;
But I don't care for holidays, Davie, when I've no one to play but myself.

You are fast asleep, little coz; so I won't disturb you, but croon
So softly it will not awake you, but seem like a bit of a tune
You are listening too in your dreams, as you lie there so pale and still,
Your pretty red color is gone; I wonder, dear, when it will
Come back; but you've lain so long in that wearisome bed, I suppose
It will hardly come back before the time of the bright June rose.
When the angels that love the flowers come, little Davie, to streak
The close-folded petals, maybe they'll touch your little white cheek.

I think they have got a secret they don't want to tell me yet,
For I heard old Nurse whisper to Aunt: "When shall we let
Miss Nesta know?" and Aunt Mary said nothing, but turned to the wall.
But when you are up, Davie, they'll find we are sharp enough for them all.

I'm tired of holidays, Davie; I'd like to do lessons again,
But Aunt looked just as you know she looks when her brow is in pain,
When I offered to bring my books, and said: "Little Nesta, nay;
Never mind books just now; you may go to your dolls and play."

And when she went out just now with that grieved look upon her face
(I wasn't naughty to bring it there, Davie), I stole from the place,
And I left Miss Doll on the floor in her grand new frock that I've made:
I'll show it you when you awake, but that won't be yet, I'm afraid.

I've minded your toys for you, Davie; your little pet bird I have fed;
And you couldn't have taken more care of your garden yourself, Robert said:
There are funny green letters sprung up; you'd never guess what they are;
It's a secret, but then you're asleep: D. C. for your name—Davie Carr.

They've cut off your nice little curls; 'twas a pity, I think;
You'll be just as happy without them; they won't get tangled, you see.
Your hands were brown when you sickened, and now they are just as white
As Aunt's; and how did you keep the bedclothes so tidy all night?

You are sleeping a long while, Davie. O, dear, I'm afraid if I stay
Any longer, they'll find me here; so I think I will go away.
If I kiss you, I may awake you; so good bye: make haste to get well;
I am, O, so lonely without you, more lonely than I can tell.
—Chambers's Journal.

TO THE HERALD'S BOYS AND GIRLS.

A TALK ABOUT CHICAGO.

We have had to crowd your table somewhat lately with viands you don't much relish,—reports of General Conferences, and other, to you, dull and tedious matters. So we propose to prepare a dish on purpose for you out of the marvelous town where the sessions of the Conference are being held. You have all made mud pies, I doubt not, but you never made such a mud pie as your Chicago playmates see and wallow in during these long spring rains. The little puddles you have paddled in, I fear, despite the orders of mamma, and the peril to boots and stockings, are poor affairs compared with the magnificent mud puddings of Chicago. From one side of the street to the other, for rods and almost miles, shines the smooth glassy mud. Touch it, and you will sink into deep mire. Through it horses, carts and cars go swimmingly.

This splendid mud pie is easily baked. A day of heat is sufficient to make it brown and crispy. How deep it is, is hard to say. I've heard that cars and horses move beneath the tracks under those in sight; but this is not credited by the citizens of the place.

This abounding, and, to Yankee boys, probably delicious muddiness, is disappearing in the business portions of the city. Many of the streets are excellently paved with wooden blocks, making one of the smoothest and finest roadways in the world. When the town has time to stop and fix up, it will get all its streets in this condition; and then, a long farewell to the pumpkin pie lustre of its streets after a rain.

THE LOCATION.

Suppose I tell you a little of this city. Take your map, and look near the lowest corner of Lake Michigan. A creek runs up a few rods from the land, not half a mile, and then branches north and south. On that creek and its branches the city is built. They say there is a better creek, some fifteen miles below, where Gen. Dearborn, thirty or forty years ago, wished to build a fort that would have caused the building of the city. But the Indians differed with him on the terms of the treaty, and so he came to this swamp-hole, stuck

his palisades in the mud, and became the father of a great town.

The city is divided into three parts by the river and its branches. That portion included between the lake, the chief stream and its southern branch, is called South Side; that between the lake, the main river and the north branch, is called North Side; and all back of the river, and both branches, is called West Side. The first two are narrow slits of land running out north and south, and far beyond the present limits of the city. The last is as large as all out doors, stretching way out on the prairies to the Mississippi, if the city shall ever grow so big, as is not impossible, judging from the way its people talk about it. South Side is the oldest, and is the centre of business, and has also the finest streets and oldest residences. Here is

WABASH AVENUE.

one of the handsomest streets in the world. It runs parallel with the lake shore, so far as a very straight street can be parallel to a somewhat crooked shore. It is wide, and beautifully paved for three miles. Many handsome houses line its sidewalks, though these are not as uniformly elegant as those on Fifth Avenue, Beacon Street, or the chief streets of older cities. Its churches are more elegant. Almost every block—that is, every square between cross streets—has on it a stately church. They are of stone, whose color is a cream-tinted marble, very similar to that out of which Paris is built, though not as soft as the latter, which can be cut into any shape after it is put up, almost as easily as you can whittle figures out of wood. Every denomination is represented on the line, and each vies with the other in erecting the handsomest structure. We hope they also do in them their real work, the building up of handsome souls in the grace of the Lord.

OTHER AVENUES.

Parallel with this avenue, and starting out from the lake as it bends slightly out from the straight line, are other beautiful streets, called Michigan, Prairie, and Indiana Avenues. These are rapidly filling up with costly houses for miles out. Three or four miles from their lower or lake end are

THE UNIVERSITY AND THE DOUGLAS MONUMENT.

These stand in pleasant parks near the shore of the lake. The latter is erected to the memory of Stephen A. Douglas, a man whom most of you boys and girls have never heard of, but who made a great noise only a few years ago because of his talents, and especially because he was so anxious to be President that he resisted right and justice, and favored slavery, or was opposed to its suppression, just as some you may now hear of, one of them the head of the National Judiciary, who for the same cause has tampered with the jury of the Senate, and secured the acquittal of one of the greatest criminals in our history. I hope all of you will remember that a good name is more to be chosen than the Presidency, or any other earthly honor. If that comes as a reward of duty, take it; but remember that a crown should always be less than the head that wears it,—that honor and wealth are like clothes, which some boys and girls sometimes think are of more consequence than those they cover; not the wise boys and girls. They always hold their pretty clothes at much less value than the pretty hearts which their Saviour has made beautiful by His blessed Spirit.

But I find this story too big for one sitting. Chicago and you will live, I hope, to meet together again around this table, next week.

ENIGMA, NO. 22.

I am composed of 25 letters.

My 19, 9, 11, is a kind of fish.

My 20, 9, 16, 7, is an article of food.

My 8, 23, 6, 22, 16, 8, is a Bible name.

My 15, 23, 4, is a domestic animal.

My 3, 16, 20, is a nickname for a boy.

My 10, 6, is a preposition.

My 23, 11, 1, 16, 6, 23, is a city in New York.

My 20, 25, is a pronoun.

My 13, 9, 12, 24, 13, 9, is a boy's name.

My 17, 21, 19, is a sin.

My 20, 14, 22, 6, 21, 19, is a girl's name.

My 18, 2, 5, 22, is an adverb.

My whole is a religious educational institution.

Answer to Enigma No. 21.

"Fear God and keep his commandments."

A NAUGHTY HOLE IN THE POCKET.

One day a little boy named Georgy came into the room where his father sat alone reading. He seemed very uneasy and restless. "Do you want any thing, Georgy?" asked his father.

"No," replied the boy, "nothing." But he kept putting his hand into his pocket, and pulling out some pennies which had been given him, looking at them, and then putting them back again. At last he marched up to the table on which the Missionary box was, and dropped in his pennies.

"There you are quite safe, and I am glad of it," said the boy to himself.

"What is it, Georgy?" said his father.

"O," said he, "I had some pennies, and a nice orange at the store seems to keep saying, 'Buy me, eat me; I'm a real good one.' Now I don't really want the orange, do I? But the heathen really need to know about Jesus, don't they?"

"Indeed they do," replied his father.

"Well, I thought so," said Georgy, "and so I put pennies in the Missionary box to-day, lest there might be a naughty hole in my pocket before Sunday.—Missionary News.

FROM HERE AND THERE.

Dr. Thomas, when Bishop of Salisbury, used to tell the following story: "While I was chaplain to the British factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the pastor of the parish for leave to have him buried in his churchyard, but on being told that he was a Calvinist, he refused. 'No,' said he, 'there are none but Lutherans in my churchyard, and there shall be no other.' This being told me, (says Dr. Thomas,) I resolved to go and argue the matter with him, but found him inflexible. At length I told him he made me think of a circumstance which once happened to myself when I was a curate in Thomas street. I was burying a corpse, when a woman came and pulled me by the sleeve in the midst of the service, saying, 'Sir, sir, I want to speak to you.' 'Prythee,' says I, 'woman, wait till I have done.' 'No, sir, I must speak to you immediately.' 'Why, then, what is the matter?' 'Sir,' says she, 'you are burying a man who died of the small-pox next my poor husband, who never had it.' The story had the desired effect, and the pastor permitted the bones of the Calvinist to be interred in his churchyard."

The Pall Mall Gazette remarks that whenever the disestablishment of the Irish Church is accomplished, it will be a great relief to the viceroy, who has, by his position, the disagreeable duty of dispensing the church patronage of Ireland, and is, consequently, the worst pestered man in the country. The Bishops, however, have no trouble of this sort, and suffer more from flatterers. As to the latter point rather an amusing story is related. The late Archbishop of Dublin making one day a very small joke, all the company laughed heartily except a certain popular author who was present. His grace, somewhat nettled at the very serious countenance preserved by the humorist, remarked, "I don't think you see what I mean." "Oh, yes, I do," was the reply; "but the living my brother is seeking is in the diocese of Armagh."

Dr. Gilly related the following anecdote, which was told by a well-known Irish character, Thaddeus Connolly, who used to spend much of his time in wandering through Ireland, and instructing the lower classes in their native language. "I went," he said, "one Sunday into a church to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After the service I expressed to the clergyman my wonder that he should preach so fervently to such a small number of people." "Were there but one," said the rector, "my anxiety for his improvement would make me equally energetic." The following year Connolly went into the same church; the congregation was multiplied seventy fold. The third year he found the church full.

HUMILITY.—If thou desirest the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved by none but itself. The voice of humility is God's music; and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail, nor reason.—*Quarles*.

An old writer advised:—"If any speak ill of thee, flee home to thy own conscience, and examine thy heart. If not guilty, it is a fair instruction: make use of both, so shalt thou distill honey out of gall and out of an open enemy create a secret friend."

"Ma," said a five-year-old young lady to her mother, the other day, "do they make men the same as they do not." "Then what made you say this morning, ma, that Major Spanker was a remarkably well-knit man?" stockings?" "How absurd you are, Jane—of course

In a rare old English book, containing some legal curiosities, is the following, which as a compliment to the fair sex is certainly very unique:

"Fee simple and simple fee,
And all the fees in tail,
Are nothing when compared to thee,
Thou best of fees—female!"

How do you arrive at the height of a church steeple on a hot day? Per spire.

A little boy, seeing a man prostrate before the door of a groggery, opened the door and said to the proprietor, "See here, sir, your sign has fallen down."

A Western wag remarks that he has seen a couple of sisters who had to be told everything together, for they were so much alike that they couldn't be told apart.

Naturalists have now settled the fact that every cow once wore calf-skin boots.

At what time should an innkeeper visit an iron foundry? When he wants a bar-maid.

A white neck handkerchief does not make a man of God, nor much church going a Christian.

No tune, it is said, is so popular, yet so hard to catch, as fortune.

Noah was probably the first person who went to sea for fear of being drowned.

GENERAL CONFERENCE OF 1868.

NINETEENTH DAY.

Saturday Morning, May 23.

Bishop Simpson in the chair.

B. I. Ives offered the following resolution, which on motion was adopted:—

That the thanks of this Conference are hereby returned to Dr. Wm. Butler for the very instructive and eloquent lecture delivered in this hall, last evening, at our request.

The Committee on Itinerancy reported against the proposed biennial sessions of General Conference.

I. W. Wiley presented a resolution from the Committee on Book Concern,

That it is not expedient to make any change as to the appointment of preachers to the Book Agencies.

After some conversation, on motion the whole thing was indefinitely postponed.

With regard to the publication of a hymn book for the use of the blind, the Committee estimated that the cost of 1,000 copies would be about \$10,000, and that in any reasonable time the sale would not be more than 500 copies, the retail price being very high, and they therefore do not recommend the entailing a heavy loss to the Concern. They suggest, however, that the matter be not lost sight of. They also recommend the adoption of the following resolution:

Resolved, That the Book Agents be and hereby are requested to publish our Book of Discipline in a much cheaper form than any of our present editions.

A discussion arose in reference to the enlarging and otherwise modifying *The Ladies' Repository*, a monthly magazine published in Cincinnati.

On motion the following resolutions were adopted:—

Resolved, 1. That we deem it inexpedient at this time to attempt to revive the publication of *The National*, or to introduce a new monthly magazine to the patronage of our church.

2. That while the general character of *The Ladies' Repository* shall be retained, the Book Agents and Editor of *The Repository* be and hereby are authorized, as they shall deem it expedient, to enlarge, and otherwise modify this periodical so as to meet the growing demand for magazine literature in our church, as indicated by these memorials.

3. That we recommend to the Agents and Editor of *The Repository*, if in their judgment it is expedient to do so, to substitute for one of the steel engravings in each number, as great an amount of first-class illustrations, in wood engraving, as can be procured for the amount expended for one of the steel engravings.

A discussion arose in reference to church papers, which resulted in the adoption of the following:—

Resolved, That in view of the general and local interests to be served by our weekly papers, it is inexpedient to reduce the number of said periodicals, but advise that a larger appropriation of money should be made with a view to improve and elevate their character, and especially of those published at our chief commercial and Methodistic centres.

After some debate, the following resolution was adopted:—

Resolved, That the agents of the Book Concern are hereby authorized to furnish gratuitously to such superannuated or supernumerary preacher, and the widows of such as have died in the work, as share in the dividends of their respective Conferences, one copy of such church paper as they may prefer.

The Revised Constitution of the Missionary Society was then adopted; after which the Committee on Missions reported adversely to the incorporation of the Church Extension, Freedmen's Aid and General Missionary Societies.

TWENTIETH DAY.

Monday, May 25.

Bishop Ames in the chair.

A discussion arose upon resolutions which were introduced in reference to Indian affairs.—Report No. 3 of the Committee on Missions. The following amended resolution was accepted:

But, in our judgment, that policy can only be fully and permanently successful, by our Government, through its agents and officers, keeping strict faith with the Indians, by removing them from contact with corrupt and degraded white men, by teaching them the arts and industries of civilization, and by permitting and protecting unobstructed access to them of the influences of an active and earnest Christianity.

After considerable debate the subject was indefinitely postponed.

The rule being suspended on motion, A. M. Osborn presented the Report of the Committee on proposals to unite the African M. E. Zion Church with the M. E. Church.

[See resolutions, &c., on another page.]

Strong objections were taken to the second resolution by H. Slicer. He objected to the union on the grounds, first that the A. M. E. Z. Church had quadrennially appointed Bishops without ordination; and, second, Lay Representation. Until the M. E. Church conformed to these things union could not take place.

The whole series, however, were eventually adopted.

Bishop Jones then came forward and cordially thanked the Conference for its action in reference to the A. M. E. Z. Church.

The report of the Committee on the Bible cause was called for and read by the Secretary. We make the following extract:

The income of the Society, including donations and payments for books sold, shows a most gratifying progress beyond that of former years. The aggregate income for the four years ending with the year 1863, was \$1,750,850.20; that for the four years ending with 1867 was \$2,615,144.74—showing an increase of nearly fifty per cent.

The receipts for each year were as follows:

1864,	\$500,578 60
1865,	677,851 36
1866,	642,626 64
1867,	734,089 14

Total,

\$2,615,144 74

The whole number of books printed and issued by the Society during these four years has amounted to about five and three quarter millions. Among the latest issues of the Society are an Arabic Bible and Testament, and a Slave and Bulgarian Testament. The foreign work has shared largely in the Society's bounty, and during these four years about a quarter of a million of dollars have been devoted to that department.

After the adoption of the report an address was made by J. Holdich, D.D., a secretary of the American Bible Society.

Reports were received from several Committees, and resolutions adopted commending the publication of the works of Rev. Dr. Hamline, recommending the payment of five per cent. copyright to Mr. Punshon on all copies sold of his

poems reprinted by the Book Concern at New York; and returning thanks to the Trustees and Faculty of the Northwestern University and Garrett Biblical Institute for their invitation to visit Evanston.

TWENTY-FIRST DAY.

Tuesday, May 26.

Bishop Clark in the chair.

The Committees were called and various reports presented. J. T. Peck said that Rev. Mr. Gracey, the delegate from the India Mission Conference is waiting at the door of this body for admission, and he moved the suspension of the rules in order to take up and consider the report of the Committee on Itinerancy on that subject, and the motion prevailed.

The resolutions of the report investing the Mission Conference with all the rights, privileges and immunities of regular Annual Conferences, and declaring Rev. J. T. Gracey entitled to a seat in this General Conference, were taken up.

J. T. Peck said, in the judgment of a majority of the Committee on Itinerancy, the privileges of full Annual Conferences are due to the Mission Conferences, in Switzerland and Germany, India, China, and the western coast of Africa.

F. G. Hibbard was in favor of allowing but one representative to each of these Mission Conferences.

It is said that it will consume one year's time to come and go from India, and large expense must also be incurred.

G. Haven said a railroad is now building which will bring India within eight days of London, and London is within fourteen days of this place, and that is much less than three hundred and sixty-five days.

Bishop James said: If you make our Mission Conferences regular and full Annual Conferences, they must be, as to administration, precisely as our other Conferences are. It will change the question of administration entirely; that to my mind is the plain effect of it. Whether it is better to give them these powers this Conference must judge. Take for instance our German Mission Conference. There are there but six men who went from this country, and who are acquainted with our polity and usages; while the rest are missionaries raised up there on the ground. Whether it is best to give them these powers you must judge.

At the present time most of our missionaries in India are men who have gone from this country, but we expect that a very few years will make a change in this, and most of the members of that Conference will probably be natives, and whether they will be sufficiently acquainted with our polity to be safely entrusted with such authority, is a question for you to decide.

After further remarks by J. T. Peck and W. Reddy, F. G. Hibbard moved

That the restrictions now laid upon the Foreign Mission Conferences be so far removed that they shall be allowed to send one delegate from each Conference to the General Conference.

T. Carlton moved to amend the resolution by adding, "and that the expenses of said delegates be paid by the Missionary Society."

W. L. Harris said he expected one Book Agent would make that motion, and the other would second it. [Laughter.]

T. Carlton said: Without the amendment, the Book Concern must pay these expenses in addition to those already upon them in the support of the Bishops and other matters, and it would be too heavy a burden. He thought it proper, inasmuch as this will be a part of the missionary work, that the Missionary Society should pay these expenses.

The amendment was accepted by the mover of the substitute.

W. Butler said: He had in his hand the bill of the last man from India. The time was forty days; the amount was \$637.50. [A voice, "In gold?"] Well, we are going to have gold when we get Grant in for President. [Applause. A voice, "That is for one way only."] It is for one way. Now, sir, the brethren in India are willing to pay their proportion. They have churches; and the men that can raise \$17,000 a year for the missionary cause will not be behind in contributing for this purpose. [Applause.] These brethren, as is well known, were organized under protest on this question. They said they ought to be re-organized, with the power of representation. They asked their rights in this respect. He knew the work. And when they are represented, let one of those representatives be a native preacher—Joel or Zahur-ul-Haqq—and one of these men would be a power and an attraction in the General Conference. [Applause.] Let these men come and give us, in their presence and words, a guarantee of their Wesleyan theology.

The subject, after some further conversation, was laid on the table until the report of the Committee on Missions comes up.

It being proposed to proceed to the election of officers, the motion was lost, and the election deferred to Friday.

J. McClintock presented reports of the Committee on Education, from which we extract the following:

The statistics of our Theological Seminaries, as far as we can gather them, are as follow:

Baker Theological Institute, Charleston, S. C.—4 professors, 26 students, 300 volumes in library.

Boston Theological Seminary—4 professors, 32 students, 4,000 volumes in library.

Drew Theological Seminary—4 professors, 20 students, endowment \$250,000, volumes in library 7,000.

Garrett Biblical Institute—4 professors, 104 students, endowment \$250,000, volumes in library 3,000.

Mission Institute, Bremen—3 professors, other statistics wanting.

Thomson Biblical Institute, New Orleans—4 professors, 14 students.

Your Committee recommend the election of the following persons to constitute the Board of Trustees, viz:

Ministers.—E. S. James, C. Kingsley, J. W. Lindsay, East Genesee Conference; J. McClintock, of New York Conference; W. L. Harris, of Central Ohio Conference; T. Bowman, North Indiana Conference.

Laymen.—John Elliott, of New York; Oliver Hoyt, of Connecticut; C. C. North, of Sing Sing, N. Y.; H. B. Lane, New York; James Harlan, Iowa, Clinton B. Fisk, St. Louis.

And that their respective terms of service be as follow:

For Four Years.—C. Kingsley, William L. Harris, H. B. Lane, C. B. Fisk.

For Eight Years.—E. S. James, Thomas Bowman, C. C. North, James Harlan.

For Twelve Years.—J. W. Lindsay, J. McClintock, John Elliott, Oliver Hoyt.

L. R. Thayer said that New England was not represented on

that Board of Trustees, except by the one who lived on the borders of Connecticut, and really belonged to New York, and yet she had contributed largely to that fund. He therefore moved that we recommit that item of the report.

J. McClintock explained the reason of the omission.

The following was adopted:

And your Committee recommend that the seat of the Board be the city of New York.

Your Committee would have been glad to add complete statistics of all our institutions of learning, but they have had no adequate material for the purpose placed in their hands. The following summary is believed to be nearly accurate: 23 universities and colleges, with 183 instructors and 5,200 students; 7 theological schools with 27 instructors, and 250 students; 85 academies, with 504 instructors and 14,000 students.

A discussion then arose in reference to Book Agents in New York and Cincinnati, which resulted in the indefinite postponement of that part of the Report of the Committee on Revisals which referred to Book Agents.

The item giving the power to Presiding Elders to appoint a person to preside in their absence at Quarterly Conferences was then taken up.

After some conversation, on motion, the resolution was adopted.

AFTERNOON SESSION.

The Conference conversed on the relation of the Missionary Committee to the Quarterly Conference, and some modifications in the Discipline were adopted.

The item of the Report of the Committee on Revisals relating to Divorces was read, and after some conversation the report was recommitted.

The following parts of the Report were on motion adopted:

12. Part IV., chapter 3, page 159, 9th and 10th lines from the bottom of page, strike out "we adore" and insert "we glorify thee, we give thanks unto." The sentence will then read "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty."

Also on page 160 strike out the sentence commencing second line from the top of the page, and insert in its stead the following:

"For thou art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

On page 159 add to the words in Italics, 13th line from bottom of the age, so that the line will read, "Then shall be sung."

A second Report of the Committee on Revisals being taken up, the following modification of Discipline, part 1, chap. 2, sec. 2, p. 40, para. 3d, was adopted.

Whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in our church, on the recommendation of a leader with whom they have met, at least six months, in class, by publicly assenting before the church to the baptismal covenant, and also to the usual questions on doctrine and discipline.

Other changes were also adopted, one of which was in answer to the question, "How shall we guard against formality in singing?"

4. Should the preacher in charge desire it, let the Quarterly Conference appoint annually a Committee of three or more who, co-operating with him, shall regulate all matters relating to this part of divine worship."

In reference to re-baptism, a discussion arose, and resulted in the adoption of the following resolution:

That re-baptism, whether of those baptized in infancy or adult age, is entirely inconsistent with the nature and design of baptism, as set forth in the New Testament.

TWENTY-SECOND DAY.

Wednesday Morning, May 27.

Bishop Kingsley in the chair.

Various reports were presented.

The first item of the Report of the Committee on Revisals, No. 3, proposing to make it the duty of the preacher to hold a meeting of the leaders and stewards to be called the Official Board, was read and discussed.

The following was adopted:

1. On pages 96 and 97, Part II, Chap. II, section 17, strike out the eighth item in answer to question 1st, and insert in its stead the following:

"8. To hold a meeting of all the leaders and stewards of the charge, to be denominated the Leaders' and Stewards' Meeting, monthly where practicable, in order to inquire:

(1.) Are there any sick?
(2.) Are there any requiring temporal relief?
(3.) Are there any who walk disorderly and will not be re-proved?"

(4.) Are there any who wilfully neglect the means of grace?
(5.) Are any changes to be made in the classes?
(6.) Are there any probationers to be recommended for reception into full connection?
(7.) Are there any to be recommended for license to exhort or to preach?
(8.) What amount has been received for the support of the pastor or pastors?
(9.) Is there any miscellaneous business?

Also, on page 37, part I., chap. 2, sec. 1; to read: Let no person be received into the church, until such person has been at least six months on trial, and is recommended by the Leaders and Stewards' Meeting, and by his leader.

Also, on page 54, part II., chap. 1, sec. 3, to read: Provided, That no person shall be licensed to preach without the recommendation of the Society of which he is a member, or of the Leaders' and Stewards' Meeting.

The report as a whole being adopted, D. Wise read report No. 1 of the Committee on Sunday Schools and Tracts, and after some comments by D. Wise and F. G. Hibbard the report was adopted as follows:

Amend the 5th paragraph of section 5, part 5, page 237, by striking out all that follows the word "select" in the 9th line, and insert the following words, to wit:

There shall be an editor of *The Sunday School Advocate* at New York, whose further duty it shall be in consultation with the book agents, to superintend the preparation of Sunday School library books and children's tracts. He shall also have charge of all our tract publications, including *The Good News*, and shall be Corresponding Secretary of the Tract Society.

There shall also be an Editor of *The Sunday School Journal* at New York, whose further duty it shall be, in consultation with the Book Agents, to have charge of the Department of Sunday School Requisites, including books of instruction for Sunday School and Normal Classes. He shall be Corresponding Secretary of the Sunday School Union and Superintendent of the department of Sunday School Instruction.

[Continued on page 273.]

THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$3.00—in advance.

To READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

GENERAL CONFERENCE SKETCHES.

The Detroit delegation sits just behind the New England. It is led by a man well known in our borders, the former editor of THE HERALD. Of him, of course, no Herald reader will desire a description, as his photograph was drawn on their every eye for the seven years he presided over her columns. But there are others in this delegation less known to our eye-gazers who deserve a place by his side in the picture as much as their Conference felt they did in the pew. Rev. Mr. Blades, a tall, well proportioned, handsome man, is in some respects, the leader of the delegation. He has the best political powers in the best sense of the word, policy, large of nature, without self-seeking, he knows how to bring good things to pass, a gift as needful as to bring good things to be; for goodness unsuccessful is but partially valuable. He is of few words, and many acts, and effects as much or more in his quiet way than the noisier tribunes of the people.

At his side sits Rev. Mr. Cocker, as tall but not as straight or comely; spare, sallow, sharp, he is a metaphysician by confirmation and by culture; one of the clearest headed of men, fonder of dialectics than of Delmonico's dinners, he does not let his brain, as some of our sharp-peaked brethren do, crush out his heart. The heart, the rather, floods the brain. His radicalism of thought is conjoined to radicalism of feeling. He is clear in the high work of to-day, and sees the oneness and brotherhood of Men and Christians as the ruling idea, and labors faithfully for its accomplishment.

Another fine Michiganander is Rev. Mr. Arnold. Less acute than Mr. Cocker, less politic than Mr. Blades, he is not unlike them in tallness of body and soul. He is equally zealous for present truths and duties, and does good service in redeeming Michigan and the world to Christ. Of different build without, but not within, is George B. Jocelyn, President of Albion College—full-chested as an alderman, with a broad prairie face, and a flowing, massive beard, shining eyes and ruddy cheeks, he is of course genial,—(whoever saw one of this build otherwise?) and what is of more consequence and unfortunately not equally general, he is thoroughly progressive. His size may be of advantage to him, as when large bodies get in motion they gather a momentum which increases the acceleration by its own force. From this law of physics it follows that President Jocelyn is of natural necessity a progressive man. Since he has begun well, he is in a material sense predestined to continue in the good way. Logic proves, therefore, that it is no virtue in him as in his compeers that he is radical, and "Logic is logic; that's all I say." Being among the presidents, perhaps we had better keep in this eminent class. Not far from President Jocelyn sits a totally different looking president,

DR. BOWMAN.

He is a slender man, with a pale, wild, intellectual face, and of genteel address. He has been chaplain of the United States Senate, and was appointed to visit the British Wesleyan Conference in company with Bishop James. He is reported to be an eloquent orator, but of this we can only give the report; for his voice is rarely, if ever, heard on the floor of the Conference. He is a successful president, as the affairs of Indiana Asbury University testify, and would be popular in the East by his manners, if not, as is also more than probable from his fame, by his higher gifts of thought and utterance.

Of another aspect is another president,

REV. DR. HOLMES.

of the Iowa Wesleyan University. A chubby, round-faced, round-headed, youthful man, with a very jolly air, as if ever meditating or perpetrating a joke, such is the outer form of one of the most active members of the body. He speaks briefly and well, and has much influence in committees, and those powers and forces that underlie the committees, and ensure the success of the plans that formal and visible arrangements seldom carry. He is a Pittsburgher, and, despite his Iowa presidency, deems the smoke and hills of that region better than all the flatness and cleanness of the rich fields of his new home. He is a rare good fellow, a wise brother, an earnest preacher, and is and will be a

success wherever he is located, and in whatever work of the church he is engaged.

Another president known to New England and THE HERALD, but soon to be unknown in that honorary department, is the

REV. GEORGE M. STEELE, D.D.,

President of Lawrence University. We have sat with this "party" often before daguerreians. To place him before our instrument puts a new aspect on the case. A rough chestnut brow is the outward man; but beneath all this burriness is a chestnut nature, solid, and sweet. He makes the most popular president that college has had. He rules by wit, often the best kind of wisdom. Lately, when his "boys" complained that the rising bell was not rung sufficiently exact, he ordered that the first ten petitioners for reform should see that the drowsy bell-ringer did his duty; a privilege which soon made them content with a trifle less of punctuality two hours before sunrise of a winter's morning. He is called to the chair of *The Chicago Advocate*, and will make his mark in this new sphere of action. Generous in impulse, large in vision, radical in conviction, ready and vigorous in writing, he will be one of the best as well as best-natured of the editorial corps. The burly manhood and tender womanhood allied in his nature will make him true in his instincts, and faithful in utterance. May his soul and shadow never be less.

Exactly in the rear of Dr. Steele sits another president,

REV. DR. LINDSAY,

of Genesee College. He, too, is of New England origin. His father was long a powerful and popular preacher in our Conference. He was born in Lynn, and still holds his homestead in his heart. He is a slight made, pale, too well shaven man, with polished manners. He is an old line abolitionist, who does not yet fall into the rear of the ever marching column. He is one of the most personally popular members of the body, and has been spoken of for almost every office, book agent, editor, bishop, and would be successful in them all. He has done grand service for the church in his late efforts, now becoming an assured success, in the establishing of the Central New York College at Syracuse. He has declined a call to the Drew Theological Seminary, and it is not unlikely that he will make the Boston School his ultimate home. He will be a fine addition to our city society, and become one of the most popular and influential of the New England ministers.

Lest our list become top heavy in its docterial and presidential quality, we will give it breadth of base, if not height of head, with one of the strong made men of the old regime,

REV. MR. BRUNSON,

of Wisconsin. He is in many respects "the character" of the body. Not too old to be a mere representative of the past, not too young to be in the least affected by the novelties of the present, he is a specimen of the rugged yesterday that flourishes in the less rugged to-day. He is a pioneer preacher, who exhibits more of the backwood qualities in their flourishing estate than Peter Cartwright, and far more than the real living pioneers of the Conference, the representatives of Nevada, Colorado, and the North Pacific. Rev. Mr. Fisher, from Nevada, is a beardless youth, looking as if not yet twenty years old, but prompt, bright-eyed, fearless and full of the holy future. Rev. Mr. Dyer, of Colorado, is of rougher make and longer years, but without any points of the specific character that mark his work and dwelling. A grand faith is his trait—a willingness to embrace all the lands and souls in his New Mexico, Utah and Colorado in his field—making no more account in the boundaries of his Conference of a thousand miles, than his Lord and Master does of a thousand years; while Dr. Benson, of Oregon, is a mild-mannered, mild-voiced, unassuming gentleman, who appears as if trained in almost the hot-house culture of Eastern luxury, rather than the wilds

"Where rolls the Oregon, and hears no sound
Save its own dashing."

Looking in vain among the worthy brethren of the plains and the Pacific for the specimens we want, Father Brunson turns up, close at hand, just the thing, like Thoreau's arrow head,—lying under our eyes, while we were seeking for it afar off.

A short, stubby man, not unlike the pipe he loves, is the venerable chief of Wisconsin Methodism. A slouched, soft hat, with rim pulled down all round, a neck that scorns any collar, whether of linen, cotton, or other men's notions, a straight old-fashioned blue coat, all unbuttoned down before, half overcoat, half frock, a well-shaved face, not large, but sturdy and clean as an Atlantic breakwater, an eye that holds you with its glittering and its grip as tightly as Coleridge's gray old mariner's, a lip the firmest of all the firm ones of this body, not infirm of lip or purpose; such is the visible

presentiment of Father Brunson. He is a man of few but very strong words. He is not quite orthodox, we fear, on the verbal inspiration of the Scriptures, but has the most unqualified confidence in the vitality and force of his own words as the expressions of his own ideas. He never minces matters, nor speaks otherwise than in the directest terms he can employ. He is exceedingly fond of the pipe, and is not ashamed to take his beloved with him wherever he goes. We saw him coming out of a genteel residence on Wabash Avenue, on Sunday morning, at church time, with a long clay pipe in his mouth. Among the fashionable crowd, as fashionable in dress and feeling as any that walks down Beacon Street or Fifth Avenue at that hour, the good old man walked as unconscious of peculiarity or as indifferent to it as if smoking peacefully in the quiet of his Wisconsin parsonage.

"How canst thou walk in our streets who hast trod the green paths of the prairie,"

we thought, as we saw the simple-souled pioneer, with his slouched hat, tieless throat, and old-fashioned pipe on super-elegant, cream stone Wabash.

He is a wit withal. A Committee was appointed on tobacco. When asked what he thought of the Committee, he said: "They should be arraigned for not having done their duty. They were appointed weeks ago, and have not furnished a pipe or a paper of tobacco to any member yet."

God bless the honest veteran. He has done good service for Him. He has made the wilderness and the solitary place glad with his good tidings. His hundreds of ministerial, and thousands of church children rise up and call him blessed. His personal traits are enjoyable reliefs to the dull monotony of general culture. His tobacco passion will not, we trust, impede his upward way when called home. Like Sojourner Truth, who is equally fond of the pipe, and equally witty in her defense of her love, he would probably say, if asked how his tobacco breath will consist with his heavenly estate, "When I go up I shall leave my breath behind." True-hearted and brave, may he live eternal years.

WHAT SHALL WE HAVE, THEREFORE?

It is an old question; as old as human nature itself. In the Calm of Eden, under the smiles of God and the sheltering wings of the angels, lay hearts ready to catch at the snake's bait, pleasure; and since then "I want!" "I want!" has been the continual moan of this unsatisfied world. And our unrest is our glory, if we sigh for what is glorious. The soul's longing is for the infinite, for measureless draughts of wisdom, holiness, and love, for the indwelling of God himself. "Being cut out to that largeness, it cannot be filled with less."

Perhaps one may selfishly seek even spiritual good; yet not if the things of God are rightly understood. Likeness to him, transformation into his image, is the one all-desirable blessing. In him there is no taint or stain of selfishness; and they who have received power to become the sons of God, are made sharers of his beneficent nature, vessels receiving and overflowing with his boundless love. This is the true regeneration and salvation. A saint can no more desire to hoard up heavenly gifts for his own comfort, than a tree can wish to eat its own fruit. The spirit of Christ is the spirit of giving.

The "What shall we have, therefore?" of the disciples, was the question of minds but partially released from the bondage of the Gentiles. This sordid world-spirit must be paid for everything, even for seeking its own salvation. And what a man most earnestly desires, that he receives. He who looks back regretfully upon the houses and lands he has left for Christ's sake, shall have them again,—with persecutions; shall learn their worthlessness by the anxieties and trials they bring; shall know that whatever possession he holds as his own, and not for Christ, is a curse.

This desire of *having*, is the grand evil of our time. Magnificent houses, costly furniture, elegant apparel, and all imaginable luxuries, are sought after by all. "We cannot live without them," say men and women innumerable. And so the man who can turn his brain into money, makes the exchange as rapidly as possible, sinking early into pitiful imbecility. And the woman whose aspirations, if left unstilled, would have gone up a pure flame from some simple home altar, or would have diffused a rare perfume along some chosen path of lonelier usefulness, sacrifices sentiment, affections, and principle too, for a fine establishment and plenty of money to spend. Alas! there are sadder versions of this story to be read every day in the street, written upon young countenances growing prematurely old and bold in sin. The finery in which these fallen ones flaunt, finding therein some meagre compensation for their unutterable loss, bears witness that often they only asked with their more "respectable" sisters "What shall we have, therefore?"

Weakness, Folly, Guilt—does our human judgment affix these labels rightly, or will the delicately-shaded epithets which individuals use in self-exculpation, avail with Him whose eyes are as a flame of fire, and who reads the thoughts and intents of the heart?

"All these things shalt thou have, if thou wilt fall down and worship me," was once the unavailing offer of the Tempter. The serpent was wise, but he only understood fallen human nature. The Prince of this world came and found nothing in Christ; no faintest echo of earthliness, no sordid or base or ambitious tendency. It is not so with us. All seek their own. We ask to have; seldom to be, or to bestow. Our very prayers are selfish. "Give, give!" we cry to God continually. And we cry because we are needy, because we keep ourselves famishing by shutting our eyes to the open abundance of our Father's house, and feeding brutishly upon husks.

"Make me as one of thy hired servants," implores the sincere penitent, and the answer is always, "My son!" God can give us nothing beyond this. The end of life is reached when we have ceased from vain wishes, and are at rest in Him, finding it our meat and drink to do His will. All things are ours if we belong to Christ. When we have fully drank of his Spirit, the "beggarly elements" which the world miserably misnames "riches," will have few attractions for us. His own life of self-sacrifice, filling us and radiating from us, is His divinest gift. This lesson every Christian soul must learn; and a Christian poet has sung it for us in devoutest verse:

"For O! Thou bounteous Giver of all good,
Thou art of all thy gifts Thyself the crown.
Give what thou wilt, without thee we are poor,
And with thee rich, take what thou wilt away."

MR. BURLINGAME'S MISSION.

The mission of the Hon. Anson Burlingame to this country as envoy or ambassador from the Chinese Government, is one of the most striking events of the present century. Indeed, we may regard it as the exponent of the radical change that has taken place in men's minds in the eastern hemisphere. That an "outside barbarian," a "fankwi"—"a foreign devil," should be selected to represent his celestial Majesty (titular brother of the sun and moon), and to enter into binding treaties with a nation whose principles of government are diametrically opposed to those of the court and people from whom he is accredited, is unquestionably one of the most remarkable developments of an epoch already crowded with civil and religious marvels.

Within the memory of living men, the Chinese Empire was a *terra incognita*. Shut off from the rest of the world by the most relentless edicts, there was no possibility of knowing its actual topography any more than the extent of its population, or the internal workings of its general government. Some little light had been thrown upon these points by the Nestorians and afterwards by the Jesuits, but the greater part of what we derived from those sources was sufficiently vague, if not apocryphal; and it was not, perhaps, until the embassy of Macartney in 1792, that anything of a reliable character was obtained of the country.

The more we knew of this singular and unaccountable people, the smaller seemed the chance of effecting any beneficial intercourse with them beyond the purchase of a few commodities indigenous to their soil; or for the manufacture of which they possessed the secret, or some peculiar facility. For any productions but those of their own workshops they expressed the utmost contempt, and for these the value must be paid in silver.

Within the last quarter of a century, however, the eyes of the celestials have begun to be opened. Commerce has forced an entrance into the vestibule of their social edifice, and European cannon, not always just but generally potent, have rumbled through the streets of their imperial capital. Preconceptions and prejudices that were nurtured for ages have been compelled to give way; and at length we behold the amazing fact of an accredited agent from Peking to Washington in the person of an American citizen!

Now the question here presents itself, and it is one that demands the serious consideration of the religious community.—Are we covering the whole ground when we regard this movement as appertaining merely to our material interests? Does the international arrangement which forms the object of Mr. Burlingame's visit involve no elements of a moral or religious character, such as the churches of this country are bound to look after? The first step in transactions of this nature is of the highest importance. If statesmen were generally disposed to base their diplomacy on Christian principles there would be less necessity for misgivings or vigilance. But this, unfortunately, is not so. The way in which the British Government for so many years connived at the idolatries and abominable practices of the populations of India should be a lesson to us. The

Chinese may not, indeed, be addicted to the burning of widows, but they have other things no less abhorrent to the western mind. In arrangements of this kind there are sins of omission as well as commission; let us guard against both. "Do what you like with the Bible, only give us your tea," would be an awful position to assume with those cunning idolaters. The birthright of Americans must not be bartered for a mess of pottage, whether in the shape of opium or of votes. Let us remember that a prodigious immigration from China is closely upon us. A hive of orientals, embracing three or four hundred millions, is not to be let loose on Christendom without the fullest consideration. "Evil communications corrupt good manners." The secular eye of a diplomatist may be very keen in regard to our material interests, but, like Worldly-wiseman in Bunyan, the maxims of such an individual are of the earth earthy, and in general they fall short of the true wisdom. Let the churches be awake.

THE ANGLO-IRISH CHURCH.

However long the grand consummation may be delayed by the entanglements of red tape, circumlocution, and "policy," one thing is evident—the Anglo-Irish Church system has received a shock from which it will never recover. Hoary with the lapse, though not with the honors, of over three centuries, it is one of the objective points of the army of progress. Its roots strike deep into the soil, and, like a certain fig-tree of history, it shows an abundance of leaves, as well as having provided shelter for multitudes of needy placemen; yet barrenness has been ever its leading characteristic, and now, as a cumberer of the ground, the fiat has gone forth, "cut it down."

In vain Disraeli, with the "nobility, clergy and gentry," rally around it; in vain they plead for its existence on the ground of its political utility; the people have spoken through their chosen leaders, and this usurper of the fatness of the land, this eyesore to all non-conformists, this bureau for the apportionment of younger sons and needy relatives, has the axe laid at its roots, and must fall. Many will no doubt deplore it, many honest, devoted Christians, who have been educated into the belief that it alone is a legitimate branch of the true vine; but the effect of the freer scope given to other evangelical denominations by its fall will speedily disabuse their minds of that fallacy, and teach them to regard sister churches with a more catholic spirit. We would that we had time and space to write an epitaph on this incubus upon Protestantism in Ireland, and although limited in both, we cannot forbear a cursory glance at its history. Evangelical in doctrine, yet worse than Pagan in practice, it has, dog-in-manger-like, refused to work the ground it occupied, yet snarled out angry defiance at any other who would fain have attempted it. From its first introduction to Ireland, in the reign of Henry VIII., down to the present century, the moral and intellectual status of its clergy has been below mediocrity; rejected candidates for the English Church—statesmen who, like Swift, had fallen into disgrace with the government—younger sons who either through mental incapacity or dissolute habits were a burden to their noble relatives, were pensioned off with a church living in Ireland.

The Protestant world is disgusted and shocked at the contumacy of the Irish Papists in rejecting the purer light of Reformed religion; but look at the facts in the case. Henry linked with his reform in religion reforms in political economy which were odious to the Irish people, and so introduced Protestantism under insuperable disadvantages. Edward, Elizabeth, James I., Anne, and in fact almost every monarch from Henry to George III., depended upon force to compel the Irish to accept the gospel of "Peace, good will to man," while the ministry, too indolent to make any effort to teach their doctrines to the people, ignorant of the language of the country, and with no disposition to learn it or teach theirs to them, fulfilled merely the absolute requirement of the law by preaching one sermon in the year, and sent out the tithe proctors and military to enforce the payment of the tithe sometimes to the extent of the last bushel of potatoes in the poor man's hut. Such was the modus operandi by which the Irish Church Establishment sought to convert the country; and had it not been for the influence and labors of Methodist and Non-Conformist sects, Ireland would not be able to-day to show a Protestant inhabitant.

Carleton's laughable sketch of "borrowing a congregation" comes nearer the truth than most people are aware, and gives a fair exhibit of the condition and spirit of the church in rural districts. A story has been going the round of the papers of a school teacher with a large salary and a single scholar. Irish Church history if it were fairly written could not fail to furnish many parallel cases: many parishes in Ireland have had ministers year after year, who, save at one or two

especial seasons, never attempted to hold services, as they would have to preach to empty pews. Now, however, this stain on Protestantism is about to be removed, the embargo laid upon missionary effort rescinded, and Ireland may well lift up her head, for the day of her redemption draweth nigh.

Let the standing reproach against Protestantism, that it cannot successfully cope with Romanism on equal terms, be forever wiped out. The advantages of our holy religion in both temporal and spiritual aspects fully revealed to the Irish people, and Ireland can afford to forget the past history of her Established Church, and inscribe on its tombstone, *Requiescat in pace*.

CONFESSED.—"A woman's no means yes." *The Watchman & Reflector*, not unlike the sex, acknowledges our charge by declining to deny it. It replies to our question as to Baptist ministers "using protective garments in immersion," "We will answer it when it shall come to have any connection with the subject." The "connection" it may fail to see, but not its readers. The validity of baptism was questioned, if the candidate be immersed in rubber clothes, which puts them, like Moses and the Israelites in their baptism, under the water without becoming wet. The statement that such was the case sometimes was made. It was denied. We asked if Baptist clergymen never protected themselves. It does not see the "connection." But it does not deny the fact. Every other eye may see the connection. It shows, as does warm water, church baptistries, and other "improvements," that the good old Baptist enthusiasm is dying out. We should regret this, if we thought their religion was dying out also. But believing that this release from the bondage of ordinances is the bringing in of a better hope, and a higher faith and zeal, we congratulate our brethren on all these "improvements."

It seems to think infant baptism as provocative of mirth as immersion. It says: "Did our neighbor never laugh at some untimely infantile manifestation beside the sacred basin?" We especially guarded this point by saying infant baptism should not be public, but household. It was household baptism in the case of the jailor's family and Caius', and it should be today. But of infant baptism in public, it is not offensive any more than infant circumcision was. Not without crying was that ordinance. No act of a babe is ludicrous, nor to a wise eye improper; while immersion, the mature act of an adult man or woman is often so, which, as we said, no ordinance of Christ's should be. His circumcision was painful, but not ludicrous, any more than his crucifixion. His baptism, being not by immersion, was comely and manly, as were all his acts of maturity.

As to our other question concerning "the doctrine of baptisms," it offers to answer it "when our brother will bring forward one first-class modern scholar who will risk his reputation on the assertion that the plural form of the word has the least reference to different modes of administering the ordinance." If our excellent neighbor will look at Lange's Commentary, it will find some light on this text which may help it to the right solution of its meaning. If it will study the text unbiassed, we think it will come to the true conclusion—the liberty allowed in this ordinance as to the mode of its dispensation. But on that point we are not anxious. If it believes in immersion, let it. Only let it not claim that to be solely scriptural which is least scriptural, and not refuse the liberty to candidates which it will not deny is allowed to their ministers.

EFFECTS OF TOBACCO ON MINISTERIAL CHARACTER.

—The Rev. Bishop Ames, at the late session of the New England Conference, expressed his opinion that

A very large portion of the funds which are collected for superannuated preachers is paid to men, who, by the excessive use of tobacco, have mentally and physically disqualified themselves for the itinerant work.

A religious journal, commenting on this, remarks:—

Is the body, mind and influence of God's ministers to be sacrificed to this indulgence, and then are the churches to be called upon to sustain them when laid aside? But the usefulness of young ministers, yes, and of older ones, too, is retarded beyond what they have any conception of. One whom we have well known and esteemed, and admired for his former piety, his bright and ready conversational powers, is now so engrossed with his pipe that a simple question has to be put to him the second time before his attention can be gained; and he is so irritable, so short, and so indifferent in his reply, and so intent on his smoking, as to put an end to social intercourse, and may it not be said, to study and to active duties?

Copying the above, a secular paper thus discourseth:—

The use of tobacco, in or out of the pulpit, stupefies the brain, injures the vision, the hearing, and the voice, blunts the memory, begets dyspepsia, bronchitis, and other throat diseases, paralyzes the energies, and brings on premature old age and decay. We question the purity of a man's blood or belief who is an habitual smoker, snuffer, or chewer of tobacco, or drinker of ardent spirits or beer. He certainly is not so perfect a medium between man and his Maker, or so perfect a Christian. We read of the "blind leading the blind;" and if the use of tobacco by the clergymen is not a perversion, yea, a downright sin, then we are mistaken. Be it ours to cor-

rect, though we may not convert, those wicked sinners who, with pipe and grog, become pensioners, and live on charity.

A reform paper, copying both the above, also remarks:—

A Wesleyan minister, formerly residing in this city (Syracuse), was so steeped in tobacco that he would soon render the air of a room unfit to be breathed. This rendered his pastoral visits many times very unpleasant, and in some cases of sickness, almost unendurable. We cannot but think that the Wesleyans, who are so strenuous in smaller matters, should at least see to it that their ministers do not render themselves public nuisances by their unclean and intemperate habits. We once sat beside a Scotch Presbyterian minister, whose breath emitted the fumes of alcohol so as to endanger intoxication, but we greatly preferred it to the horrid stench emitted by this good Wesleyan at one time, when kneeling by him in prayer.

"Sanctify yourselves, therefore, and be ye holy; for I am the Lord thy God."

BOSTON THEOLOGICAL SEMINARY.—We would call the attention of our readers, especially of those in and near our city, to the notice published in another column, of the Anniversary Exercises of the Boston Theological Seminary. It is the first time that our denomination celebrates one of her literary festivals in the metropolis of New England. This annual Commencement is doubtless destined to become to the Methodists of Boston and vicinity the great feast of the year. Let none forget to be present at the first of the long historic line.

METHODIST NEIGHBOR WANTED.—Attention is called to the advertisement on our first page, with this heading. It is a rare chance.

MARTHA'S VINEYARD CAMP MEETING.—See notice of E. R. Coffin among our advertisements.

BOSTON ANNIVERSARIES.

American Sunday School Union.—This Society held its forty-fourth anniversary at Tremont Temple on the 28th. Mr. N. Kingsbury, one of the managers, said: The great success the Society had heretofore met only stimulated it to still further exertions, and the Society could appropriate with the best possible success \$1,000,000. They could engage 10,000 more teachers, in order to reach more than 500,000 children, who are now without the means of Sunday School instruction.

Mass. S. S. Society.—From the Treasurer's report it appears that the total receipts of the Society during the year have amounted to \$96,029.40; total sales of the year \$137,000 (an increase of 3,000 over the preceding year); paid for printing books, papers and stereotyping, \$52,865.24; paid for binding books, \$12,970; miscellaneous books and papers, \$31,166.85; copyright and literary labor, \$2,704.61; salaries of treasurer, secretary and seven assistants, \$9,443.95; rent, taxes, insurance, etc., \$2,247.79; cash on hand, \$12,551.52. Of the *Well Spring*, 200,000 copies have been circulated monthly, and twenty new books have been published during the year.

American Board of Commissioners for Foreign Missions.—At the public meeting in Tremont Temple, Rev. T. L. Byington, of the Bulgarian Mission, dwelt upon the importance of the Turkish dominions as a geographical centre, and alluded to the fact that all European powers sent first-class diplomatic missions to that country, as proof that worldly wisdom dictated its selection as an advantageous missionary field. The character of the Turkish people was another inducement for effort. He thought that under Christian influences the Turks would become a noble and honorable nation—that their native traits were favorable to a high development. The apprehension that Russia might yet become dominant there was another reason for present effort, as the Russian government was intolerant of any but the Greek religion.

Rev. H. H. Jessup, D.D., of the Syrian Mission, made some interesting statements, and concluded by insisting upon the urgent need of reinforcing the missionaries in the Syrian region.

American Tract Society.—The 54th annual meeting was held in the Old South Chapel. The treasurer, Mr. Henry Hill, made his annual statement, which showed that the total receipts for the year were \$145,568.10; expenditures, \$163,063.25—an excess of \$17,495.15 over the receipts. The assets of the Society are valued at \$181,698.58—subject to mortgages that will reduce its availability to \$151,221.57. The report was audited and accepted.

Anti-Slavery Convention.—The thirty-fourth Annual Convention of this Society was held in the Melancon on the 27th ult. Mr. Wendell Phillips read a series of resolutions, one of which expressed the opinion of the meeting in regard to the late presidential nomination at Chicago:

Resolved, That in the nomination of "Grant and Colfax," we see only a weak yielding to a falsely-alleged availability,—a flight before lions, which exist only in the fancy and fears of the fugitives, unless the dry rot of *Hossism*, *Trumbullism*, and *Fessendenism*, has spread through the party much further than its champions will allow; and that, in our opinion, Mr. Justice Chase and his seven conspirators nominated the Vice President of the republican ticket.

At the evening session the following resolution was passed:

Resolved, That while we cheerfully recognize the progress which may have been made by our popular churches and clergy on the subject of the personal liberty and manhood of the negro race, we still regard them as the apologists and defenders of that spirit of caste and consequent oppression which has already baptized our country in blood, and a most disastrous civil war, and still threatens the permanency of the nation and the ultimate success of the great experiment of republican liberty.

American Missionary Association.—At the meeting held in Tremont Temple, the New England Secretary, Rev. Mr. Woodworth, spoke of the bitter feeling among the whites at the South against the colored race, and said they welcomed the Romish Church there as being also opposed to republican principles; he declared that this year, \$600,000 in gold would be put at their church in establishing its missions in that portion of our land. In view of that fact he considered it doubly important that evangelical churches at the North should enter that field.

The association has expended yearly to supply physical wants more than \$100,000. About five hundred laborers have been employed annually in the work of teaching 400,000 pupils, at an annual expense of above \$250,000. Between 70,000 and 80,000 persons have been taught to read with more or less facility.

The religious work the speaker considered the most important, and affirmed that by next October fifty young men will be needed to enter that field as ministers. For all departments the association needs \$400,000 this year.

[See page 273.]

OUR BOOK TABLE.

THE POSTHUMOUS WORKS OF FREDRIKA BREMER, containing a Biography, by her sister Charlotte. New York: Hurd & Houghton. Every one that knows anything of this most charming and estimable woman and writer will want this book. The Life of Fredrika is supplemented by an autobiography and a number of letters to sisters and other intimate friends and relatives, and hence we are brought into most familiar acquaintance with her, familiarity in this case breeding not contempt but love and veneration. There are singular points of resemblance between the domestic experiences and training of Miss Bremer and Charlotte Brontë; and the peculiar genius of both appears to have been influenced in a great measure by parental discipline, and, we were about to say, despotism. Fredrika was as unhappy in her childhood as Charlotte, and from similar causes—the struggle of Will, inspired and fired by genius, against the narrow bars and constraints of conventional and commonplace, every-day routine. It is the old story of the harnessed Pegasus. Fredrika in her early childhood had great aspirations, some of which were not the most feminine. She once ran away with the intention of becoming a soldier, but returned after an hour's fatiguing march. Her constant desire was to do or to be something heroic, and with this purpose, she refused all offers of marriage, believing as is the truth, that a woman can only properly discharge one set of duties; and in becoming an author she must sacrifice that other and higher purpose for which she was created. Fredrika, however, chose the former, and conscientiously fulfilled what she considered the mission of her life. The world is not sorry for her choice, she having greatly contributed to its entertainment and instruction.

THE REVIVALIST.—This is truly the age of Revivals. Probably the church has never been making so wide and rapid progress as now. And as her numbers multiply so do her agencies. Among the most effective of these, are soul-stirring melodies and devout spiritual hymns, some new, some old,—the new none the worse for being new, and the old all the better having been sung a thousand times. Many of these are both local and fugitive. Whatever can be done to make them more widely known through the church and save them for continued and future use, therefore, will bless the church and the world, by giving a greater impulse to the revival efforts of the age. One of the most successful efforts of this kind has resulted in the *Revivalist*, prepared by Joseph Hillman, of Troy, N. Y., leader of the Troy praying band. It is edited by Rev. L. Hartough, of the Oneida Conference.

It has also the endorsement of Philip Phillips, and some of his choicest contributions. It contains 465 hymns, tunes and choruses, with a complete index of each, and is the most complete collection probably extant. It contains some of the choicest popular airs of the day hitherto only published in sheet form—enough to cost three times the price of the book if bought in that form.

There are also selections from all the popular works of the day—the best of the best. The author has expended hundreds of dollars for copy-rights, and many months of hard work and earnest thought to make it the most desirable book for Revival meetings possible. It might probably be called a "*Cyclopaedia of Revival Music*."

One special feature will make it more desirable, viz.: the best pieces have the full harmony. Our Boston readers will remember him as the delightful speaker at the Music Hall reception of local preachers. He can sing as well as he can speak. The book deserves admission into every congregation and household.

THE LIFE OF OUR BLESSED LORD AND SAVIOUR JESUS CHRIST; and the Lives and Sufferings of his Holy Apostles and Evangelists. By John Fleetwood, D.D. With an introduction to the American Edition. To which is added a History of the Jews. Notes by Rev. J. N. Brown, D.D. Philadelphia: Bradley & Co.

Fleetwood's "Life," which has maintained its popularity for over fifty years, is just issued in good style by Bradley & Co. Of the work itself it is unnecessary to speak, as its reputation has been so long established. This edition is well got up; the print is large, and the illustrations, many of them, very fair. The copious notes of Dr. Brown are a valuable addition to the text.

THE READABLE DICTIONARY, etc., By John Williams, A. M., published by Barnes & Co., New York, should be in the hands of every student and scholar. Besides being an excellent topical and synonymic Lexicon, it contains several thousand of the more useful terms of the English language, lists of foreign terms, table of abbreviations, and alphabetical list of derivatives.

GOLDEN TRUTHS (Lee and Shepard), is a dainty volume of daintier spiritual delights. Devotional prose and poetry of the best quality find a home here, and will find none the less a home in every Christian reader's heart. It has four divisions. The Inner Life, Trials by the Way, Work for Christ, and The Heavenly Home. It begins with Robertson and ends with Bunyan. For a gift book within a moderate price it is unsurpassed.

A SMALLER HISTORY OF ENGLAND. Edited by William Smith, LL.D. New York: Harpers. The name of Dr. Smith is sufficient guarantee for the excellence of this little manual. The illustrations are numerous and valuable; and for school purposes or a book of reference, we know of no superior work.

IMMANUEL: or the Life of Jesus Christ our Lord, from His Incarnation to His Ascension. By Zachary Eddy, D.D. Published by W. J. Holland & Co., Springfield, Mass.

The great design of this work is well executed—to set forth in a clear, graphic style the great events of our Lord's earthly history, and the scope and substance of His wondrous sayings and discourses, avoiding all chronological, topographical, and harmonistic discussions. The work is divided into the parts, embracing the following subjects:—Introduction—The Birth and Early Life of Jesus—The Preparation—The Early Ministry of Jesus—The Introductory Ministry of Jesus in Galilee—Our Lord's larger Galilean Ministry—the Later Galilean Ministry of Jesus—The period of our Lord's Ministry in Perea—

Passion Week—Our Risen Lord. Each of these topics is treated with much perspicuity and force, and illustrated by pertinent incidents, and contains a large amount of valuable information. Every family will find it an excellent companion, and all ministers, Sunday School teachers and Bible students will read it with much pleasure and profit. We understand it is meeting with an extensive sale. Its mechanical execution is in the best style of the art.

REMARKABLE CHARACTERS AND PLACES OF THE HOLY LAND: comprising an account of Patriarchs, Judges, Prophets, Apostles, Women, Warriors, Poets and Kings. With Descriptions of Ancient Cities and Venerated Shrines. By Charles W. Elliott. Published by Messrs J. B. Burr and Co., Hartford.

This is an excellent work, written in an easy, natural style—clear, comprehensive, truthful—and graphic in its descriptions of places visited by Christ and his apostles. The title well explains the character of the book. It contains valuable articles from Theodore D. Woolsey, LL.D.; Right Rev. Thomas M. Clark, D.D. Rev. Joseph Cummings, D.D.; Rev. Charles A. Stoddard; Rev. S. P. Smith, D.D.; Rev. Wm. Adams, D. D.; Rev. Henry Ward Beecher, and others. Sunday School teachers and Bible classes will find it valuable for study and reference.

THE ABBOT. RED GAUNTLET, by Sir Walter Scott. Ticknor & Fields continue their fine edition, with these among the finest of the series. No other standard edition is its equal in beauty or cheapness.

OLD CURIOSITY SHOP is a new issue of their Charles Dickens edition from English plates, blue cloth, illustrations, clear and pleasant type. \$1.50 a volume. There is no better one of his stories than this, and in one of its characters, Little Nell, it is unequalled.

HIGHWAYS AND HEDGES, DEACON SIMS' PRAYERS, DONALD DEANE.

Are three prize stories published by the Massachusetts Sunday School Society. They are well told tales illustrative of popular and dangerous sins, and also of their counterparts, popular and preserving virtues. The Sunday Schools will be greedy for these sweetmeats, that will both please and profit their spiritual appetites.

A MANUAL OF PHYSICAL EXERCISES, by Wm. Wird (Harper and Bros.), describes the healthy out-door games, rowing, skating, croquet, base ball, swimming, &c. It is a good manual for clubs, and for any aspirants for the honors, health, and accidents of manly and womanly gymnastics. It has one hundred and twenty-five illustrations. It will be a popular handbook.

THE BIBLIOTHECA SACRA opens with an unanswerable argument in favor of free communion by Rev. Sereno D. Clark. We have never seen it presented so cogently. He proves that fellowship is based on experience or the divine life, and that the sacrament is a test of fellowship, that the circumcision was a dividing line between the Jews and Gentiles, but did not separate them at the Communion. He aptly says:

Were Paul now permitted to address the Baptist and Pedobaptist churches, we believe he would say: He of you who regardeth immersion alone as baptism, regardeth it unto the Lord; and he who regardeth sprinkling as baptism, to the Lord he doth regard it. He that praiseth infant baptism, praiseth it to the Lord, for he giveth God thanks for the privilege; and he that praiseth it not, to the Lord he praiseth it not, and giveth God thanks. Let not him that immerse despise him that immerse not; and let not him that immerse not despise him that immerse not, for God hath received him. Let every one be fully persuaded in his own mind; for none of you liveth to himself, but to God. Why then dost thou judge thy brother; or why dost thou set at nought thy brother? Do it not. Rather let every one of you see that he put no stumbling-block, or occasion to fall in his brother's way.

He thus concludes his argument: They acknowledge many Pedobaptists to be pre-eminent Christians, and as pre-eminent receiving the benediction of Heaven; they cordially exchange pulpits with them, enjoy with them the social prayer meeting, engage with them in efforts to promote revivals, in tract distribution, in work to overthrow Catholicism, to put an end to intemperance, Sabbath violation, gambling, war, oppression; indeed, in every enterprise to advance humanity and Christian civilization. They go with them hand in hand till they reach the sacramental board, then exclude them from it as a protest against their errors as so offensive to Christ that they may not overlook them, even though he himself may overlook them. What is such a protest worth? Beside the free principles of the apostles, seems it not trivial, even absurd?

The essay ought to be reprinted in a tract form. It will tend to the removal of that ritualistic barrier to the oneness of believers, which like the opposite one of apostolical succession, separates the household of faith. Prof. Bascom continues his excellent essays on the Natural Theology of Social Science; this one discoursing of value and natural agents. Prof. Barrows also continues his able discussion of Suspiration and Revelation. He has thus far sought to prove the analogy between Nature and the Word in the Supernaturalism of their origin. He shows how the supernatural is at the base of all the material creation,—how this adjoins itself to the sphere of mind, and how this is developed in the doctrines of the Bible. The argument is apart from the inspiration of the Word, and yet kindred, as the supreme divinity of the authorship of the ideas which he forcibly presents, proves by necessity the equal divinity of their utterance. Irish Missions in the Early Ages, by Dr. Anderson, commends St. Patrick, and proves him a good Protestant. The Kingdom of God or Heaven, as Meaning the Christian Life, is the last topic of a very valuable number.

The May number of Dr. Cornell's *GUARDIAN OF HEALTH* assigns the following as exciting causes of Epilepsy: 1. Bleeding by accident or by the lancet. 2. Gluttony. 3. Drunkenness or Spirit drinking. 4. Excessive Pleasure. The Original Temperance Tale; the Beggar Girl, is continued; an article on the Bile, which all should read in the Spring; an English Cripple; Tea, a full description of its healthful influence; Caste in Philadelphia; a Fashionable Church; Woman and Fashion; Books, Papers, etc. All these articles are original. \$1 a year. 4 Hayward Place, Boston; very cheap for the amount of reading.

The *Ladies' Repository* for June is an excellent number. Most of the articles are of a high order, and all are well done. The engravings are pretty.

(Continued from page 269.)

The Tract Society and the Sunday School Union shall each pay such proportion of the salary of its Corresponding Secretary as the Book Committee at New York, in consultation with the Executive Committee of each Society, shall consider just, in view of the time spent by each Secretary in the service of his society.

On motion other Reports of same committee were taken up and adopted, extracts from which will be found in another place.

The Report on Lay Representation was then taken up, and E. O. Haven moved the adoption of the first amendment proposed in the report as following:

Amend Answer 1, to Question 1, in sec. 1, chap. 1, part 2, page 45 of the Discipline, so that it shall read:

The General Conference shall be composed of one member for every thirty members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that one of such representatives from each Annual Conference may be a lay member of our church, who shall have been in full connection for at least six preceding consecutive calendar years, and shall be at least twenty-five years old; and that the clerical representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

E. O. Haven explained that this was a compromise report reached by the committee after a great deal of discussion. They thought it would be well for the voluntary principle to permeate the whole report. The reason for reporting in favor of having one member only in the General Conference from every Annual Conference, is that in the next item, which we suppose will be adopted with the first, the Annual Conference has the power given it by the Discipline of bringing in thirty lay members, and it is supposed most of the Annual Conferences will voluntarily bring in that number; and if they do it will be natural that these thirty lay members will be represented by one of their number in the General Conference. Dr. Haven did not consider this such a radical change as the General Conference made when it lengthened the time that a minister might remain on a charge, changing it from two to three years. It is not so radical a change as when it modified the Discipline on the admission of children to the church. In his opinion it was not so radical a change as when it abolished the supernumerary relation and afterwards restored it. His personal opinion is that the admission of these sixty laymen into the General Conference will not affect the movement of our machinery in any perceptible manner, but that all the result will be a satisfaction of the demand that has grown up in our church and that is continually increasing, that the laymen shall be represented in all the councils of the church, from the lowest to the highest. Some of the members of the committee have thought that the laymen and ministers are two antagonistic bodies. He hoped the General Conference would observe that the large majority of the committee have no sympathy with that view.

Dr. Haven believed there was nothing like antagonism between ministry and laity, and at the same time he believed as much in the piety and sound judgment of the laity as of the ministry. But while he maintained this, he wanted a compromise report. He believed the adoption of this measure would tend to make the General Conference more conservative, that is, as regards the discipline of the church, as well as the doctrines and usages. He earnestly desired that as the laity predominated in the societies and Quarterly Conferences they may be represented in the Annual and General Conferences.

Dr. Haven, in answer to a question, stated how this report was a compromise. The committee maintained the voluntary principle. It was also proposed that there should be a larger Lay Representation from the large Conferences; it was proposed that the basis of representation should be upon the membership, and that a regular count of them should be taken; it was proposed that the number of representatives should be equal to the clerical, and in these respects the friends of the measure yielded their preferences.

S. M. Merrill, Chairman of the minority of the Committee on Lay Representation made an argument against the measure, by maintaining two propositions. First—The change proposed cannot be made without a change of the restrictive rule. Second—That the change of the restrictive rule, according to the provision of the constitution, will not meet the end proposed by the report of the majority. On these points Mr. Merrill spoke at considerable length, maintaining in conclusion that the Annual Conferences constituted a higher power than the General Conference, and whatever rights to change our constitution we may have outside of certain provisions specifically made reside not in the General Conference. This is a mere delegated body and has no being only during its session, and as soon as this body shall adjourn *sine die* there will be no General Conference. Hence, whatever rights we may have to alter our organic laws, those rights must reside in some other portion of the church than in the General Conference.

In the afternoon session the subject of Lay Representation was further discussed by S. M. Merrill, A. Lowrey, J. Wheelen and others.

TWENTY-THIRD DAY.

Thursday, May 28.

Bishop Jones in the chair.

A resolution was received requesting the Bishops at their earliest convenience to communicate their judgment and wishes in reference to an increase of their number.

The report on the Scandinavian work was taken up, discussed and adopted.

The order of the day was then taken up, namely, the consideration of a substitute offered by W. H. Hunter for the Report of the Executive Committee on Lay Representation.

The question was discussed at length by W. H. Hunter, P. Cartwright, and G. Haven.

TWENTY-FOURTH DAY.

Friday, May 29.

Bishop Ames submitted a plan for the organization of a House of Lay Delegates to act in conjunction with the General Conference. The committee on the State of the Church reported in favor of establishing weekly religious newspapers in New Orleans, Charleston, Knoxville and Atlanta. Adopted. Dr. Haven, from the special committee on Lay Delegation, recorded a plan substantially the same as that of the majority, subject to the approval of both the laity and ministry. Adopted by a vote of 226 to 3, amid loud demonstrations of satisfaction.

The election for agents and editors resulted as follows: Agents of Book Concern—at New York, Thomas Carlton, John Lanahan; at Cincinnati, L. Hitebeck, J. M. Walden. Editor of the Methodist Quarterly Review, D. D. Whedon.

Editor of the Ladies' Repository, I. W. Wiley; Editor of the German Apologist, William Nast; Editor of the Sunday School Advocate, D. Wise; Editor of the Sunday School Journal, J. H. Vincent; Editors of the Christian Advocate—at New York, D. Curry; at Cincinnati, S. M. Merrill; at St. Louis, B. F. Cray; at Chicago, J. M. Reid; at Auburn, D. D. Lore; at Pittsburgh, S. H. Nesbit; at San Francisco, H. C. Benson; at Portland, Oregon, J. Dillon.

Missionary Secretaries—Dr. Durbin, Dr. Harris.

TWENTY-FIFTH DAY.

Saturday, May 30.

A resolution was adopted commissioning the second assistant secretary of the missionary society, to reside west of the Mississippi River, and devote his time to the frontier Conferences. A resolution was adopted to adjourn on Tuesday, June 2.

EXTRACTS FROM REPORTS.

ON BOOK CONCERN.

The reports of the Book Agents at New York and at Cincinnati show a very gratifying condition of the important publishing interests of our church entrusted to their care. The aggregate sales at the two branches of our Book Concern, for the last four years (1864-1867), amount to \$4,935,000; being more than \$2,112,000 in advance of the sales of the preceding quadrennium. The profits of the Concern realized during this period were \$374,000, being over seven and a half per cent. on the sales, and nearly forty-five per cent. on the capital invested. Of these profits \$100,000 were paid out by the order of the General Conference; \$120,000 being salaries and expenses of the Bishops; and \$214,000 were added to the capital stock of the Concerns.

The present net capital stock is \$1,050,000; consisting of real estate, \$239,000; merchandise, \$610,000; cash, \$18,000; and a balance of notes receivable and book accounts of \$124,000.

During the last quadrennium, new works have been added to our general catalogue (not including our almost countless Sunday School and Tract issues), at the rate of one each month. Some of these are very large and important contributions to our denominational literature. Dr. Stevens' History of Methodism, in three volumes, and his History of the Methodist Episcopal Church, in four volumes, deserve, and have obtained, more than a confectional circulation. Dr. Hurst's History of Rationalism takes rank as a recognized authority on this subject. Dr. Whedon's Commentary on the Evangelists, in two volumes, is a work of great value to Sunday School teachers, and for general readers; and his work on the Freedom of the Will, the ripe fruit of a life's study, is the final word of Arminian thought, and Arminian theology, on this once dark and perplexing department of metaphysics, and of faith.

COMMITTEE ON SUNDAY SCHOOLS AND TRACTS.

Resolved, 1. That it is desirable so to distribute editorial labor in the Sunday School and Tract Departments as to leave the Secretary of the Tract Society more at liberty than heretofore, to attend to the tract work.

2. That it is not expedient to remove the Tract Society from the city of New York.

Resolved, 1. That we have reason for devout thanksgiving to Almighty God in the unprecedented growth of our Sunday School work during the past four years, and also for the prospect of a still higher development of its power, arising from the application of the principles of Normal instruction to Sunday School teaching, as now made in our Sunday School Conventions and Institutes.

2. That the addition of 2,204 schools, 23,113 officers and teachers, and 241,819 scholars, to our Sunday School force; the reported conversion of 119,428 scholars; the addition of 159 volumes to our Sunday School publications; the printing of 2,046,226,000 pages of children's books; and the increase of 101,500 copies in the circulation of the *Sunday School Advocate*, during the past quadrennium, are significant facts, showing that the Methodist Episcopal Church is wielding a powerful spiritual and educational influence over the childhood of this great country. They call upon the church to cultivate this rich field of Christian labor with such diligence, fidelity, and liberality, as shall be commensurate with the vastness of its opportunities and the greatness of its responsibilities.

3. That in view of the pressing needs of our Sunday School work in the South, and in other parts of the country, we earnestly request all the traveling preachers to give especial attention to the collection for our Sunday School Union, and we also commend the claims of that indispensable and useful Society to the enlarged liberality of our people.

Teachers shall be nominated by the superintendent, with the concurrence of the pastor, on their entering the school, and elected by the society one month subsequently.

THE SECULAR WORLD.

WORDS FROM WASHINGTON.

Washington, D. C., May 29, 1868.

A ROUNDED CAREER.

Very often men regret the want of completeness in life. When some one of note dies, "full of years," or better still of services to the public good, you may hear congratulations made as to the rounded and complete character of the person. Or when on the other hand some one full of promise dies, we hear regrets of the want of this harmony. It is well to have it in good things. Is it well in evil ones? If so, Andrew Johnson's Presidential career is likely to lack none of the elements needed to make it complete and unparalleled. It was Gen. Shanks, of Indiana, who said in the House of Representatives, upon the day that the vote was taken upon article 3 just defeated, that he gladly voted to close "a career which begun in drunkenness and ended in crime."

INVESTIGATION INTO CORRUPTION.

The House of Representatives have continued the investigation that was pending when the impeachment closed. As your readers are aware, one of the chief leaders of the whiskey ring, C. W. Wooley, is now a prisoner of the House, having definitely refused to testify before the Committee charged with the investigation, what he had done with \$16,000 of money drawn here, part of which he is shown to have used against impeachment.

The case so far as known, proves that Thurlow Weed, Sheridan Shook, Hugh J. Hastings, this man Wooley and others, had debated in New York the purchase of several Senators—or rather the policy of attempting so to do. It is shown further that Wooley and others came here, that they actively engage in opposing impeachment, that they are constantly in communication with the President, his counsel, his clerks and others, that they bet largely, that they have information as to Senators' opinions denied to others, and that they are constantly sending telegrams of a suspicious character, and acknowledged since to relate to impeachment. Wooley is shown to have drawn large sums of money. He is brought before the Com-

mittee, makes several directly contradictory statements as to the disposal of this money, around which the investigation has already grouped a large number of suspicious circumstances, and finally declares he will answer no further than to say that it was not used to affect impeachment. For his refusal to answer, Wooley is a prisoner.

There are other facts, some of which have in part leaked out. Among the rumors is one that the Committee have proved the obtaining of two Treasury drafts to the amount of \$30,000 or more by Perry Fuller, of Kansas. These drafts are found in the First National Bank here, cashed for him. They are endorsed apparently by two New York parties. It is reported that one of these endorsements is in the handwriting of Mr. Fuller himself, and the other in that of a party untraceable. The object of the endorsement was to make the draft appear to have gone to New York. This money is traced step by step in various channels, all acting against impeachment, until there is no resource left in explaining where it is gone, except to say it is understood that it has been used to aid the movement for the nomination of Judge Chase by the Democracy.

The Opposition in the House are of course loud in their denunciations of the continued arrest of Wooley. We hear the noisiest declamation as to the rights of the citizen, etc. But in this case the majority are not wrong. It is conclusively established that a project was set on foot to debauch the Senate, and impede the proper result of the most solemn proceeding to be had under our Constitution. Wooley will be kept, and rightly, until he answers.

THE REPUBLICAN NOMINATIONS

are received with great satisfaction. The Radicals would have been best satisfied with the nomination of Mr. Wade, as being more aggressive, and therefore more representative, but Mr. Colfax is so universal a favorite, is a man of such worth and true value, that all are satisfied. The canvass will not fairly begin until after the Democratic nomination is made.

Of what that will be, a great deal of speculation is afoot. It will be found when the Convention assembles that the last ticket whispered about—Andrew Johnson and Gen. Hancock—is by no means the one least likely to receive the nomination; Johnson, with all that is really felt about him, is, after all, possessed of more real vigor and popularity than others, unless it be Pendleton, who are named for Democratic suffrages. Pendleton, Johnson, or Hancock are the ones most likely to be prominent at New York. They will stand as I have placed them. KOSMOS.

REVIEW OF THE WEEK.

Gold on Monday 139 1-2.

On the night of the 29th the Committee of the Republican Convention presented General Grant and Mr. Colfax with a record of its proceedings, and informed them of their nominations. After General Hawley, as chairman of the delegates, had concluded his speech, General Grant replied as follows:

Mr. President and Gentlemen of the National Union Convention:—I will endeavor in a very short time to write you a letter accepting the trust you have imposed upon me. [Applause.] Expressing my gratitude for the confidence you have placed in me, I will now say but little orally, and that is to thank you for the unanimity with which you have selected me as your candidate for the presidential office. I can say in addition that I looked on during the progress of the proceedings at Chicago with a great deal of interest, and am gratified with the harmony and unanimity which seem to have governed the deliberations of the Convention. If chosen to fill the high office for which you have selected me, I will give to its duties the same energy, the same spirit and the same will that I have given to the performance of all the duties which have devolved on me heretofore. Whether I shall be able to perform these duties to your entire satisfaction time will determine. You have truly said in the course of your address that I shall have no policy of my own to interfere with the will of the people.

As the General concluded his speech there was long-continued applause.

General Hawley then briefly addressed Mr. Colfax, who replied:

Mr. President Hawley and Gentlemen:—History has already proclaimed that the victories of the party you represent during the recent war always gave increased hope and confidence to the nation while its reverses and defeats have ever increased the national peril. It is no light tribute, therefore, to the millions of republicans in the forty-two States and territories represented in the Chicago Convention, that our organization has been so inseparably interwoven with the best interests of the republic, that the triumphs and reverses of the one have been the triumphs and reverses of the other. Since the general of our armies, with his heroic followers, has crushed the rebellion, the key-note of its policy "that loyalty should govern what loyalty preserved," has been worthy of its honored record in war. Cordially agreeing with the platform adopted by its National Convention and resolutions thereto attached, I accept the nomination with which I have been honored, and will hereafter communicate that acceptance to you in the more formal manner that usage requires.

The Court of Impeachment met on the 26th, and after some preliminary business, the vote on the second article of Impeachment was taken, and the result was a failure to convict by the same vote on that recorded as the eleventh article, viz: 35 to 19. The Chief Justice then stated that the twenty-third rule provided that if the impeachment failed on any of the articles, a judgment of acquittal should be entered, and no objection being made, such judgment was recorded, and a motion to adjourn the court *sine die* prevailed. Personal explanations have been made by several of the Republican senators who voted for acquittal, vindicating their course on the issue.

The Hon Edwin M. Stanton relinquished the office of Secretary of War on the 26th; this of course is the natural result of the action of the Court of Impeachment.

A serious difficulty occurred in New Orleans from the presence of colored children in the public schools; but it has been settled by compelling all scholars who cannot show evidence of white descent to attend the schools for colored children.

In compliance with an order from the Headquarters of the Grand Army of the Republic, Saturday the 30th of May, was set apart as a day for decorating the graves of Union soldiers throughout the country. Though in this vicinity the weather was by no means favorable, yet the ceremonies were very generally observed.

General Schofield arrived at Washington on Saturday night, and took charge of the War Department on the 1st.

The Christian World.

MISSION FIELD.

West Indies.—Rev. William Taylor, whose success was so remarkable in revival efforts in Australia and South Africa, has been laboring with wonderful results in the West India Islands. He is evidently a chosen instrument of God for the awakening and conversion of sinners. Letters from Barbadoes speak of his labors as attended with marked results. Rev. Henry Hurd writes:

On Sunday, the 29th ultimo, he preached three times at James Street, to very large and attentive congregations; and again the power of God was manifested in the awakening and conversion of sinners. The services have been held every day since then; at noon and at 7 o'clock in the evening. The noon-day prayer meeting is very largely attended; while at night the chapel will not hold the people, and hundreds remain outside. A blessed influence is resting upon us; many believers have been quickened and sanctified, and many sinners have been awakened and converted. Among the latter are several remarkable cases, to which I cannot more particularly refer just now. Mr. Buzza has been taking notes from day to day; but like myself, he is so much engaged by persons calling, who have been awakened at the services, that he is not able to put them in anything like form by the present mail. I think I may safely say that more than one hundred have been converted from the error of their ways, and the work is only just begun. Next week services will be held at Bethel, then a fortnight will be given to the Ebenezer Circuit, then two or three days will be spent at Speight's Town; and then about the 4th of February, Mr. Taylor will leave us for Demerara.

A Good Example.—A gentleman in Montreal proposes to the American Board that he will pay, in gold, \$500 per annum, for ten years, or during life, to support a missionary in China, in addition to those already in the field. He is now looking out for the man. The earnestness and distinctness of the true missionary spirit is manifest in this proposal. How many men in the various churches are able to send out a missionary?

Who will follow the example of this gentleman? There are thousands in the American churches that can do it;—yes, thousands that can each support a missionary in a foreign field. Speak, friends—let us hear from you.

The Jews are Coming.—A city missionary, engaged in the east end of London, says that among a great many Jews there is a gradual admission of the truth of the New Testament history, while many now look upon Jesus of Nazareth, as the person in whom they can alone find rest. When the veil is taken away, and the Man of Galvary is accepted by the sons of Abraham, who are scattered among all the nations, they will wield an influence for the good of Christianity which we cannot now estimate. The finger of prophecy points to that day, and Christians who pray for the prosperity of Zion should make their conversion a special object of prayer and effort.

Death of Two Eminent Missionaries.—Two eminent Wesleyan missionaries, both of whom had been connected with the mission work in Ceylon, have passed triumphantly to their reward. The *Christian Guardian* notices them as follows:

The Rev. Robert Spence Hardy died at Headingly, Leeds, on the 16th of April, in the sixty-fifth year of his age, and the forty-third of his ministry. He went three times to Ceylon, and spent twenty-three years as a missionary upon that island. He was one of the best oriental scholars in England, wrote several works of great merit, and was an honorary member of the Royal Asiatic Society. He was a deeply pious Christian, a very devoted minister, and a man of singular worth. His was "a calm, beautiful Christian death."

The Rev. Thomas H. Squance died at Southsea, England, on the 21st of April, in the seventy-ninth year of his age, and the fifty-fifth of his ministry. He was the last of the six young men (of whom Rev. W. M. Harvard, D.D., was one, who, in 1813 were chosen by Dr. Coke to accompany him to India. For over forty years he labored with great success in Ceylon and India. After his return to England he became an enthusiastic speaker on missionary platforms, his speeches sometimes being almost overwhelming. It is related of him, as illustrative of his strength and decision of character, that while waiting in London, in 1812, for his departure for India, he was called to preach instead of Dr. Adam Clarke, and observing the disappointed feeling in the congregation, he said: "You were expecting Dr. Clarke to preach to you to-day, but a greater than Dr. Clarke is here." His end was a suitable close to so pious and useful a life.

Thrilling Incidents in Mission Life.—In the life of Rev. Mr. Johnson, missionary to Sierra Leone, many very interesting incidents are given, illustrating the influence of truth upon the hearts and lives of the people among whom he labored. The following selections found in the *Missionary Register*, will be read with interest:

"A poor woman who had lately been reclaimed from the depths of sin, when asked, 'Well, how is your heart now?' replied, 'Massa, my heart ne live here now. My heart live there'—pointing to the skies.

"A communicant came to me this evening, and said: 'I often ask myself if I love the Lord Jesus Christ, and I cannot answer that question. You said, 'Do you love the Lord Jesus Christ?—examine yourselves!' This makes me 'fraid too much—I think I no love Him yet. I 'fraid too much.' So soon had this lowly heart learned that 'perfect love casteth out fear.'

Again we read: "My bad heart trouble me: me no sleep all night; me no peace; me want to love Jesus more; me want to go to Jesus; me know nothing else but de blood of Jesus can wash away my sin."

Another instance shows how the sweet story of the first triumph of the cross affects the untutored heart. I asked, "What made your heart sing, Susan?" "Ah! you see that poor thief you talk about he no good at all; he be bad when they hang him on the cross. God teach; He show him bad heart; He make him pray to Jesus Christ, 'Lord! remember me.' Jesus no say, 'Me no want you; you be too bad; thief too much.' No, he no say so, but take him and tell him: 'To-day thou shalt be with me in heaven.' I see Christ take poor sinner; that make me glad too much. He take poor thief; he take me—me the same."

EAST MAINE CONFERENCE SEMINARY.

REPORT OF CONFERENCE VISITORS.

This institution is under the direction of Rev. James B. Crawford, A.M., Principal, with seven associate teachers. Its periods of trial and discouragement has passed, and it now enjoys a degree of prosperity unparalleled in its former history. Its teachers are performing their arduous labors with a zeal and devotion which merit the gratitude of all the friends of education and virtue. The spirit of revival is continuously manifest in the school. Many of its students here acquire not

only a knowledge of human science, but also that higher instruction, a knowledge of Jesus Christ. Some six young men are connected with the institution whose minds are directed to the Christian ministry.

The anniversary exercises just closed, were of a highly satisfactory character. On Monday and Tuesday, May 31st and 6th, public examinations were conducted by the respective teachers in the Seminary chapel. The students manifested thoroughness in study, and in some instances marked powers of memory.

The Spring Term has numbered one hundred and fifty students. Here is a noble band of youth whose influence will be felt upon the coming generation. The declamations, original and selected, given on Wednesday and Thursday afternoons, were listened to by large audiences, and with high appreciation. The exercises in reading by the young ladies were all well performed, and much merit was manifest in the articles of composition presented by them. The Committees upon prizes regretted only that a larger number could not be distributed.

Prizes were awarded to the following students: Mr. Charles Cressy, Corinth; Mr. George H. Lamson, Lubec; Mr. George A. Crawford, Corinth; Miss Frances L. Hosmer, Deer Isle; and Miss Judith A. Nichols, of Searsport.

Thursday evening, Rev. B. A. Chase, of Bangor, gave an instructive lecture: Subject, "Manhood." Wednesday evening was devoted to a vocal concert under the direction of Mr. F. S. Davenport, of Bangor. An excellent lecture was delivered on Thursday evening, by Rev. E. R. Keyes, of Portland: Subject, "The Era of the People." This was a fitting close to the interesting exercises of the anniversary.

This institution has associated with it a normal department. A large number of practical teachers have enjoyed its benefits. The commercial department confers upon its pupils substantially the privileges of a business college. The school enjoys the privileges of daily exercises in callisthenics and military drill. These are enlivening and healthful. The boarding-house, under the wise management of Rev. B. W. Hutchinson, and his excellent lady, affords a pleasant home for students. It is in excellent condition, and is filled with students.

It is hoped that our Seminary may ever receive the fostering care of the church. It is now doing a great work for the cause of education in Eastern Maine. May prosperity ever attend it.

WM. L. BROWN, for the Committee.

Rockport, Me., May 14.

Maine News Item.

Rev. E. Davies writes: "Where in New England has a Methodist Society done better in church repairs than Camden? A year ago they chose to be left without regular preaching, that they might repair their meeting-house, and paint it inside and out. They expended about \$1,200 in doing this, and paid it all. Then they revolutionized the vestry, and made it as neat as a palace. Then outsiders started a subscription for a bell. They have now the largest bell in town, and stand with open hands and hearts for their coming pastor. May he be full of faith and of the Holy Ghost. God has been with us in Union the past two years. Many souls have been converted, and some have found the blessing of perfect love. Forty-eight at least are on trial; 17 admitted into church; have baptized 20. We built a boarded tent on the camp ground last year worth \$275, and gave about that amount for Centenary purposes, and \$100 for missions, and paid \$675 for claims. Thus we have secured nearly \$300 for repairing and painting meeting-house, inside and out, and hope to meet all our other expenses."

ADDRESS OF BISHOP JONES,

OF THE AFRICAN M. E. ZION CHURCH.

Friday, 23d, the delegate of the A. M. E. Zion's Church, Rev. Singleton T. Jones, Bishop elect of that church, appeared before the General Conference. He is quite dark, with a small, oval face, good features and good form. It was a more trying hour for him before that crowded audience than for Mr. Punshon; for the sympathies of the audience were with the British orator, while not a little feeling of contempt or distrust possessed the present multitude. He moved his feet nervously before he began, as Mr. Punshon did, as though he felt both fear and fire. He began easily and in a quiet tone and soon had the audience completely at his command. Never has the Conference been so aroused. Clap followed clap at his points, and more than once he had to pause to allow the storm of applause to abate. Thus he spoke:

Venerable Bishops and Brethren of the Methodist Episcopal Church, I greet you.

I come from a body which represents 164,000 members of the family of Methodism, 694 ministers, and sixteen Annual Conferences, marshaled under six executive officers. A century has passed since the immortal Wesleys and their illustrious co-workers laid the foundations of Methodism upon the indestructible basis of Bible purity and Bible equality. [Applause.] The church in America has degenerated from those principles, as the sad history of that church will tell. But in the providence of God events have rolled on, and now the State taking the lead of the church has settled herself down upon the broad principles of the Declaration of Independence, that a man is a man. [Applause.] And I am happy to say that it is the understanding of the body from which I come that your church, in its recent action, has re-echoed the same sentiment, and are ready to announce everywhere that man is man, and that a Christian is a Christian, whether he be a colored man or a white man.

I am here therefore to ascertain whether we can live together again. We have found no difficulty in living together as master and slave, let us hope in God's name, we shall find no difficulty in living together as freemen and Christians. [Applause.] We ask for equality because, as members of the Christian church, and as 'partakers of the divine nature,' we dare not, for the dignity of our Christian principles, we dare not ask for anything less than equality. [Applause.] By that equality, however, we mean not, Mr. Chairman, to thrust ourselves upon you, sir, nor yet to permit you to thrust yourselves upon us. [Long continued and vociferous applause.] We propose, sir, to walk into your parlors and sit down there as MEN, but not till you invite us to do so, and we do not propose that you shall walk into our parlors and sit down there till we invite you. [Applause.] I think that the Conference will understand that we are sensible upon this subject. [Renewed applause.]

We have asked that certain brethren, whom we know, but whom you cannot know, might be designated by us to exercise Episcopal authority over us, not because we have any objection to these bishops who sit around me now, but because, sir, we suppose that the church is not ready to allow me as a bishop to sit in authority over you; so we claim that black men shall be authorized to preside over us, and that the Episcopal honors shall be shared in common by black and white—and just so far as there can be an interchange let us have it. [Great applause.]

We do not propose to force this matter, but to let time work it out, and we think that time—and more than all, sir—that

Christianity will eventually work out this problem satisfactorily to all.

Having said thus much, sir, I need add no more. I will only say, however, that if it can be laid down in this Conference that this white organization and this colored organization can become one and inseparable, now and forever, on broad principles of equality, we shall heartily rejoice in it, and the second century of Methodism will commence on a grand basis, that will make her, not only in this land but in all lands, the great and formidable engine in the hands of God to evangelize and christianize the world. [Applause long continued.]

At the close the audience gave vent to their feelings in rapturous approval. His victory was complete. His cause won. The familiar lines were verified,

"The blackbird is singing on Michigan's shore
As sweetly and gaily as ever before."

In fact the song of this blackbird was more sweet and gay than ever before. For it betokened a better and brighter spring, the year of Grace. It was said to hear the words, "the State leads the church;" sadder for its truth. May the action of this Conference silence this reproach, and put the church where God demands her to stand, in the advance and the leadership of the world in the cause of Christ.

EXTRACTS FROM REPORTS.

MAJORITY REPORT ON LAY REPRESENTATION.

After stating the various arguments in favor of Lay Representation, the report closes as follows:—

In view of these facts, your Committee report in favor of Lay Representation. They do not, however, ask for an equal number of lay and clerical representatives in the General and Annual Conferences, for this might indicate a suspicion of antagonism between the classes. In the Quarterly Conferences, from the nature of things, the lay element must largely predominate; in the Annual and General Conferences, it may be that no difficulty will arise from the great predominance of the clerical element.

They have agreed upon a report that does not make Lay Representation actually binding upon any Annual Conference, nor compel any Annual Conference to send a lay representative to the General Conference, yet there is little reason to doubt that both provisions, if permitted, will in all cases be carried out. They have framed the proposed changes in the Discipline so that the action will not require submission to the Annual Conferences, nor to a popular vote, believing that after so long a discussion of the subject, the church is prepared at once to adopt the change recommended.

They, therefore, respectfully recommend the following changes in the Discipline:

Amend Answer 1, to Question 1, in Sec. 1, Chap. I, Part 2, page 45 of the Discipline, so that it shall read:

"The General Conference shall be composed of one member for every thirty members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that one of such representatives from each Annual Conference may be a lay member of our church, who shall have been in full connection for at least six preceding consecutive calendar years, and shall be at least twenty-five years old, and that the clerical representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference."

Amend Question 1, Section 2, Chap. 1, Part 2, page 48, so that it shall read, "Who shall compose the Annual Conference?"

And amend the answer to that question so that it shall read, "All the traveling preachers who are in full connection, and as many lay members of our church, not exceeding thirty, as each Annual Conference may have determined at its last preceding session; such lay members to be elected by ballot, by the District Stewards at their last regular annual meeting (as provided in Part 6, Section 2, Chap. 1, Page 352) preceding the session of the Annual Conference to which they are to be sent; provided, however, that such lay delegates shall not vote on questions pertaining to ministerial character, and shall have been members of the church for six preceding consecutive calendar years, and shall not be less than twenty-five years of age. Nevertheless, preachers on trial in the Conference shall attend its sessions; and ordained Local Preachers are eligible as representatives of the Laity."

JAMES LEATON, Secretary.
B. I. IVES, Ass't Sec'y.

E. O. HAYEN, Chairman.

MINORITY REPORT ON LAY REPRESENTATION.

The minority of the Committee on Lay Delegation beg leave to report that, after careful consideration of the matters submitted to them, they find that while they differ on some points, they unitedly object to the report of the majority, so far as it proposes to the General Conference to authorize Lay Delegation without referring the question either to the people or to the Annual Conferences for their approval. The measure appears to us inconsistent with the fundamental principles of our economy, and with the respect which is due to our constituents, whether lay or clerical.

The expression of the people on this subject is still less favorable. Their petitions are remarkably instructive by the smallness of their number, and the limited supply of names attached to most of them, especially when we consider that they are the fruit of years of zealous and persistent effort. All told—men, women, and children—these petitioners embrace only 25,461 names, 3,423 less than voted for Lay Delegation in 1862, though they were all men of 21 years of age and upward, and 22,394 less than voted against it at the same time, thus showing conclusively that the demand for it is not as great now as it was six years ago. The re-monstrants are also few, numbering only 1,223, but more than we had reason to anticipate, in the absence of organized opposition and public effort.

In view of this state of facts, we submit the following resolutions for the adoption of the Conference:

Resolved, that Lay Delegation in the General or Annual Conference, by whatever method proposed, will involve a change in the organic law governing those bodies, and should not be attempted until the people ask for it, and the necessary authority to introduce it is obtained from the Annual Conference.

Resolved, that the feeble array of petitioners presented to this General Conference, asking for Lay Delegation, viewed in connection with our more than a million of members, and the extraordinary and long continued efforts to obtain their signatures, furnishes incontestible evidence that our people are generally adverse to the change proposed, and therefore we deem it inexpedient for this General Conference to adopt any definite plan for its introduction.

All of which is respectfully submitted.

S. M. MERRILL,
M. A. DAUGHERTY,
SAM'L MEREDITH,
J. B. DOBBINS,
THOMPSON MITCHELL,

J. W. LOWE,
H. F. FEASE,
J. PORTER,
J. B. HILL,
C. MUNGER.

BOSTON ANNIVERSARIES.

American Education Society.—The fifty-second annual meeting of this Society was held on the morning of the 26th ult., at the Mount Vernon Church, Rev. Seth Sweetser presiding. From the report of the Secretary, Rev. Increase N. Tarbox, we glean the following facts:—Receipts for the year, \$18,292.74; total available funds, \$26,944.45; number of young men assisted during the year, 333. A discourse was preached by Rev. William M. Barbour, of Peabody.

American Unitarian Association.—The following item from the report of the Executive Committee of this Society (which held its anniversary on the 26th,) will be of interest to some of our readers:—

The Association has partially entered into co-operation with the African Methodist Episcopal Church in working for the colored population at the South. The co-operation will be confined to certain specified points of clearly recognized useful effort, on what is a common ground of Christian service. These points are to be, first, the circulation of reading matter of various kinds; and, second, the training of young men as teachers and preachers in the educational and theological institutions of the African Methodist Episcopal Church. The special direction of the expenditure is to be in the hands of a permanent joint committee, composed of three members of this board, and three members of the African Methodist Episcopal Church, appointed at their Convention.

American and Foreign Christian Union.—This organization met in Tremont Temple on the 26th, Rev. Dr. Kirk in the chair. From the abstract of the report it appears that the income of the Society was \$123,000 in eleven months of the year which has just closed. Rev. E. S. Atwood, of Salem, in the course of an able address said, "the Catholics carried New York by 50,000 majority, and Boston and all the larger cities and towns in the United States would eventually be under their control through the medium of naturalization, unless the Protestants awoke to a sense of their duty. The Catholics had obtained grants from the New York legislature and legislatures at the West to support their schools, and something must be done to prevent free America from becoming the great bulwark of Papacy. The Protestants must fight to the death if need be [applause] and not cease their efforts until it is demonstrated that Protestantism is to rule."

Mr. Arrighi, of Chelsea, formerly of Italy, the next and last speaker, gave several interesting facts concerning Italy, and stated that Rome was the only place in his native land where the preaching of the gospel was prohibited, and that classic city was, in consequence thereof, full of corruption and superstition. Garibaldi had done more to evangelize Italy than any Christian missionary had or could. He was happy to state that the "Washington of Italy," as he called Garibaldi, was a Christian man.

New England Branch Freedmen's Union Commission.—This body held its yearly meeting at Tremont Temple in the evening of the 26th. His Honor, Lieut. Gov. Claflin, President of the Society, not being present, the chair was taken by Wm. Lloyd Garrison. Dr. Wm. Tompkins, of London, who has been recently observing the progress of the Freedmen in Virginia, made an address in which he said he expressed on behalf of the majority of his countrymen the deepest sympathy with the friends of the American Union. He had no fears as to where the freedmen would be found in the future. They would be with the party of progress and order. The freedmen in the Virginia Convention and in the Conventions of the other Southern States had given us proof of their fitness to participate in political affairs. Equally satisfactory was their action through the great religious organizations of the day. It was a sad fact that prejudice yet held sway in many portions of this country. England and Continental Europe were in advance of us.

Judge Bond, of Maryland, had been deputed by the Freedmen's Association of his State to return thanks for the generous aid furnished them by New England. Two-thirds of the support of the teachers employed had come from this section. These teachers had done, besides instructing in letters, everything desirable to make good and useful citizens of the freedmen. One could readily tell where, in any given community, they had labored. They had forced the legislature of Maryland to establish a uniform system of education. He was mortified that he should have still to ask aid. It would seem that philanthropy and Christianity in Maryland should be equal to its work. Such, however, was the influence from slavery still, that it was not. We had to convert men by putting schools everywhere before them.

Addresses were also made by Rev. F. W. Ware, of Baltimore, and Judge Russell, of Boston, both gentlemen speaking in the highest terms of the services of Judge Bond in behalf of the Freedmen.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

WORK FOR THE SEASON.

The weather this spring has completely run counter to all known rules, and it is not easy to do the work that belongs to the season. We know that the last of May is full late enough to plant almost any field crops, and it used to be the rule to finish planting altogether before this time; but this year the work cannot possibly be done. "Better late than never"; and it is more than probable that when fair weather comes it will be very hot, and ere long quite dry, for one extreme is almost sure to follow another. Plant in faith, for the promise of seed time and harvest is not to fail this year. Attend to all the garden vegetables, not forgetting to leave room to set some celery plants by and by. Sow more peas for a succession, and do the same with sweet corn. It is little use to plant melons until the ground is warm. If your carrots are not sown late the work be done at the earliest moment; and this advice may be given in regard to most other things, for planting and hoeing will come pretty near together this year. It will soon be time to clip over the lawns, front yards, and trim the grass borders. Be sure and weed

out the strawberries at once. Hoe among those newly set. Hoe peas, potatoes and other crops soon after they are up, for it greatly promotes their growth.

Covering Garden Seeds. There is nothing gained by sowing seeds when the soil is heavy and clammy after rain. We have found it a good plan to get in the seeds in dry weather immediately after the ground has been freshened up by the spade and pulverized by the rake. If the soil is compressed by the back of the spade or a light hand roller, after the seeds are sown, they will vegetate even in dry weather, but if they can be put in immediately before the rain, so much the better. It sometimes happens that a long spell of wet weather occurring just at the time when seeds ought to be sown makes delay dangerous, and an effort should be made to get in the seed at all hazards. In such a case it will be expedient to open shallow drills with the spade or hoe, guided by the garden line, and having deposited the seed, to cover it with friable manure which is obtained from the remaining old hot beds. Well pulverized muck which has been piled for a considerable time, will always be useful in the garden, but especially in the seed time, for it makes an excellent covering when the common garden soil is too wet, or too dry for filling up the little drills which have been formed to receive the seed.

The drill system should be adopted in the garden, for vegetables, etc. do much better when grown in drills than in broadcast beds. Drilled beds are preferable to the wide made if growing under glass, because they are necessary in order to avoid tramping the soil. The beds should be just wide enough to admit of four drills or rows of plants so that in sowing and covering the seed, weeding and stirring the soil, every part of the bed can be reached from the alleys. A pile of green sods should be made every year in some out-of-the-way place, so as to have a supply of virgin earth always ready for covering garden seeds, refilling boxes, tubs and pots and refreshing the old soil wherever needed. Turf ashes, tan-bark or decomposed sawdust when saturated with liquid manure may be used with good effect for covering seeds or mulching fruit trees, canes, or vines.

Seeds should not be sown too deep in the soil, nor too shallow; extremes are bad. When sown too deep they are apt to be smothered by too much covering, or delayed so long in getting up as to be kept back considerably. When too shallow they do not vegetate until heavy rain provides ample moisture, and compresses the soil closely around them. About one inch of well-pulverized soil is sufficient for small garden seeds. Peas and beans may have from two to three inches of covering. In all cases the soil should be lightly compressed over the seeds, and small stakes set at the ends of the drills. Carrots, onions and some other vegetables come up slowly and remain small and delicate for a long time. If a line is strained between the stakes, the spaces between the rows may be hoed without damaging the plants. —Exchange.

Layering Grape Vines. The easiest and surest way of propagating the grape vine is from layers of last year's wood. For this purpose the healthy shoots near the ground should be selected, and after the soil has been freshened up, a little trench, five or six inches deep should be made in which the shoots should be laid and fastened down with pegs. When the young shoots have started and grown as high as the surface, the trench may be filled with soil; this is best done gradually. In dry weather the layers should be kept moist by frequent waterings, to encourage the growth of roots.

Hartford Prolific is the earliest good grape, and profitable for the market. It bears abundantly, is large and handsome under good cultivation, and is generally considered hardy, although it does sometimes suffer in the winter. It would be safe to give it a slight protection of earth or pine boughs; ripe first week in September.

The Delaware is an excellent early grape, and nearly or quite as hardy as the Hartford. It does best in a rather strong soil, and requires high culture, being one of the few grapes which are not injured by heavy manuring. It should not be pruned too much nor cropped too heavily when young; it is small in the bunch and berry, and is not a great bearer, but its fine quality secures it a market. Ripe middle of September.

Tree Labels. Some experience with labels made of basswood leads me to condemn them. They will not stand the weather for any great length of time. And if you bury them their mould and rot so as to be illegible. One fall I buried a variety of grapes and shrubbery with basswood labels. In the spring every label was in such a condition it could not be read.

Preparing the Sets and Planting Hops. As the frost is now entirely out of the ground the hop planter must be busy in his hop-yard, preparing his sets and putting them out. The offshoots from the main root of the hill run like a vine under ground, several feet from the hill. These runners should be cut off from the crown root, and if wanted for enlarging the yard, or starting a new one, should be taken out very carefully. They should be cut with a sharp knife, and raised with the hand, to avoid bruising them. The usual practice of ploughing them out, crushes and splits the runners, so as to make the most of them worthless for replanting. These new roots when cut into pieces, from three to five inches long, with two pairs of eyes each, are called sets, and are ready for planting. Two sets in a hill are sufficient, if they both grow. I think that a dibble is very convenient to plant them with, putting in the sets endwise, with the buds looking upward. They should be put in deep enough to have the upper end of the set covered, as there is less danger of their being injured by drought. Many have lost their labor and seed by throwing in their sets and lightly covering them with earth.

One eight-foot stake should be put one foot in the ground, at each hill, either when the sets are planted or soon after. Every tenth hill in every tenth row should be a male hill. At these hills a taller pole is placed two feet in the ground, about eighteen feet long, for the male vines to run up, and the wind will blow the pollen over the yard.

The hills of hops should never be nearer than eight feet apart each way. It is better to put the hills eight and a half feet apart, which makes six hundred hills to the acre. Where the land is rich, nine feet is near enough for the hills, making five hundred and thirty-seven to the acre. The English Cluster and Grape varieties are the best for our country. Many kinds that are favorites in England do not prove as good in our dry, warm climate.

Corn should never be planted among the hills, as it grows so high as to shade the vines. Low-hood crops, such as beans and potatoes, do no harm. Cabbage, tomatoes, or anything of the kind, can be grown among them the first year to advantage. —F. W. Collins, in Am. Farmer.

Notes on some of the Early Apples. The Early Harvest is one of the best of the early apples, ripening the last of July or the first of August, but, unfortunately, requiring very high culture, and when not receiving it, growing knobby and of poor shape. It is of excellent quality either for cooking or for the dessert, and no garden can afford to be without it. The Red Astrachan is a beautiful red apple, having a bloom like a plum. The fruit generally grows fair and of good size. It is most excellent for cooking, but rather acid for the table, though esteemed by many for this purpose. Flesh very white. Tree an upright and good grower; said to be a native of Sweden. Well worthy of cultivation.

The Early Sweet Bough is one of the earliest and best; though a sweet apple is not considered so valuable for general purposes as an acid fruit. It is a rich, sweet, and excellent dessert fruit—yellow when ripe. Ripens in July and August. Tree a moderate grower and good bearer. Fruit generally smooth and rather large. A desirable variety. —Journal of Horticulture.

THE RIGHTEOUS DEAD.

Mrs. BETSEY FISH died in Pittsfield, Vt., March 5, after several months of suffering, aged 82 years. Sister Fish received Christ by faith about sixty years ago, and has ever been known as a devoted disciple. She felt divinely sustained as she was consciously near the river, and passed away in blessed hope of rest in paradise. Her long and useful life has left a sweet savor on earth, while she has gone to hear her Master say, "Well done!"

MR. DARIUS BANNEY died in Pittsfield, Vt., March 21, aged 30 years. Several months since Mr. Banney was stricken down with paralysis. Much of the time he was hopeful of a recovery, but the wasting energies of nature pointed to an early removal from beloved friends and the scenes of earth, and he was enabled some weeks before his departure to consecrate his heart to Christ. Gradually the light of saving grace dawned upon his soul, while he sought after and obtained an evidence of his acceptance in the family of God. His deeply afflicted family and numerous friends feel assured that he has entered upon a happy immortality. May his words of warning to the impenitent never be forgotten. G. J.

JAMES MCCARTY died in Westport, Me., Feb. 20th, aged 80 years, 1 month and 20 days. Bro. McCarty was one of those men whose peculiarities were his excellences. He did his business strictly on religious principles, and in the eyes of a criticising world was above reproach. As a Christian he felt it was better for men to suffer than for the cause of Christ to languish; hence he was ready to sacrifice to sustain the church. As he had received liberally from God, so he gave cheerfully to all the benevolent causes of the church. His home was the itinerant's home, and many a preacher of our own and other Conferences who reads this brief notice will recollect the cordial hospitality he there received. THOMAS COOKSON.

MARY A. M. MASON, wife of John S. Mason, died in Concord, N. H., March 7, of consumption, aged 34. She experienced religion in the winter of 1832, under the labors of Rev. Asa Handlett; and in the spring following was baptized and joined the Meriden and New Hampton Freewill Baptist Church. She continued an esteemed and worthy member of this church until the winter of 1857, when she was received with her husband by letter into the M. E. Church in this city. Her piety was uniform and consistent, and she endured her long and painful sickness with great resignation and patience. Her death was more than peaceful, it was triumphant. E. ADAMS.

Mrs. POLLY EMERSON, widow of the late Mr. Eben Emerson, of Bridgton, died at Conway, N. H., on the 4th of March, after a brief illness, which she bore with Christian fortitude and resignation till called away from the sorrows of earth to join the blessed company above. She was converted when about 14 years of age, and soon united with the M. E. Church, of which she was a worthy member to the close of her life. Always cheerful, hopeful and confident, she scattered sunshine in all her pathway, and shed a heavenly radiance on all around her. She had well nigh closed her 83d year when called to her glorious reward in heaven. F. C. RICHMOND.

Mrs. JANE B. WIGGIN, widow of the late O. D. Wiggin, of Levant, Me., departed this life in Wellington, Me., March 31, aged 70 years, 8 months and 2 days, of congestion of the lungs, after a painful sickness of two days. Sister Wiggin was born in Wakefield, N. H., in the year 1798, converted in her youth, and with her companion joined the Freewill Baptist Church in that State, removed to Maine, and here united with the M. E. Church, of which she was a worthy member till her death. Her house was always the itinerant's home. She sleeps in Jesus. H. F. A. PATTERSON.

Mrs. CYNTHIA THOMPSON, widow of Rev. Nathan Thompson, died in Dexter, Me., March 16, in the 66th year of her age. She was in truth a mother in our Israel. Converted at the age of 15, she had been during a half century ripening for heaven. She lived in constant and close communion with her Saviour, and her heart was filled with that perfect love which casteth out fear. She passed away in great peace. Dexter, April, 1868. CYRUS STONE.

Mrs. DORCAS CAMPBELL died in South Acworth, N. H., March 24th, aged 68 years, 4 months. She was a native of Blairsville, Pa., but spent the most of her life in Pittsburgh, Pa. She was converted in the Bedford St. M. E. Church, New York city, in the winter of 1830. In 1849 she united by letter with the M. E. Church in Acworth, and has ever since continued a faithful member of the same; unwavering in her attachment to the principles of Methodism, and exhibiting in her spirit and actions an ardent desire for the prosperity of Zion. Fearlessly she declared her attachment to the Saviour, her devotion to his cause, and her love to his people. Plain, kind, devoted, and faithful until death, her record is now on high. JOHN H. LORD.

THE LITTLE SUNBEAM.—Suggested by the death of Charles Cullis, only child of the late Isaac and Jennie Pierce, who died May 10th, 1868, aged 10 months, 16 days.

Have you ever noticed a little sunbeam peeping out from beneath a dark cloud, while the soft summer shower was gently descending to the earth? It was but a single ray of light, but so brightly and cheerily it came, sporting as it were with the bright roses on the carpet, or bedecking the flowers with countless diamonds, that for the moment our hearts too felt a lightness even with the rest. So it was in the sweet summer month of June, alternately bringing to us its smiles and tears, perchance its joys or sorrows, that a little sunbeam came to gladden the heart and home before not echoing to the melody of little voices. But a new chord then was struck in the human heart, a new light entered the soul, and as day by day wore on, the little Charlie became a glad some form of beauty; a picture of living beauty, whose little gentle beamings touched the hearts of all, and bound him with a closer tie of love to those most near.

But while our hearts were gladdened and hope whispered of the tender bud unfolding to a beauteous flower, the Saviour culled the infant blossom, and gently carried him in his arms up to those celestial gardens, there to bloom anew in the paradise of God.

We saw still the little sunbeam as he lay thus smiling in death, and our weak human hearts could feel but one thought: like the sunbeam he has vanished, leaving void the heart. But as we gazed on those dimpled hands filled with sweet flowers he so early learned to love, then on the little face, and those dreamy, half-closed eyes, we felt that he was a picture of living beauty, and that he did indeed live, and in a purer world than this.

Mourning mother, is there not consolation in this? Can you leave the dear treasure where it will be more tenderly guarded than in the arms of a loving Saviour? We miss his little beauteous form and presence, and his dark to our weak vision, but with an eye of faith we see him as a little angel above, there united with his father who went but a little time before. Within two short months God has sent his Angel to the household and taken the husband and child. With stricken hearts we can say with the departed, "There is nothing left but Jesus," and may we ever turn to him for comfort, for "He is faithful that has promised." H. E. K.

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For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain.

By the advice of my physician, whom you had shown your process of purifying the Oil, I commenced its use last week in June. The first application allayed the itching and irritation. In three or four days the redness and tenderness disappeared; the hair ceased to fall; and I have now a thick growth of new hair. Yours, very truly, SUSAN R. POPE.

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EAST MIDDLEBORO, MASS., June 9, 1864.

Messrs. BURNETT & CO.: I send you a statement of my daughter's case, as requested. She will have been sick six years, if she lives until the 1st of August next.

When her hair came off she had been afflicted with neuralgia in her head for three years. She had used, during that time, many powerful applications. These, with the intense heat caused by the pain, burned her hair so badly that, in October, 1861, it all came off, and for two years after, her head was as smooth as her face.

Through the recommendation of a friend, she was induced to try your COCAINE, and the result was astonishing. She had not used half the contents of a bottle before her head was covered with a fine young hair. In four months the hair has grown several inches in length, very thick, and of a darker color than formerly. She still continues to use the Cocaine, and we have little fear of her losing her hair.

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VI.—Net Cash Earnings on its Way Business, that already amount to MORE THAN THE INTEREST on the First Mortgage Bonds. These earnings are no indication of the vast through business that must follow the opening of the line to the Pacific, but they certainly prove that First Mortgage Bonds upon such a property, costing nearly three times their amount.

Are Secure Beyond Any Contingency.

The Company have abundant means in their treasury, and make no appeal to the public to purchase their Bonds, as the daily subscriptions are entirely satisfactory; but they submit that, for entire security and liberal returns, there is certainly no better investment in the market.

The Union Pacific Bonds are for \$1,000 each, and have coupons attached. They have thirty years to run, and bear annual interest, payable on the first days of January and July at the Company's Office in the City of New York, at the rate of six per cent. in gold. The principal is payable in gold at maturity. At the present rate of gold, these bonds pay an annual income on their cost of

NEARLY NINE PER CENT.,

AND IT IS BELIEVED THAT THEY MAY SOON BE AT A PREMIUM.

The Company reserve the right to advance the price to a rate above par at any time, and will not fill any orders or receive any subscriptions on which the money has not been actually paid at the Company's office before the time of such advance.

Parties subscribing will remit the par value of the bonds and the accrued interest in currency at the rate of six per cent. per annum, from the date on which the last coupon was paid.

Subscriptions will be received in Boston by

MATTHEW BOLLES & CO., 90 State Street,

C. E. FULLER & CO., 3 State Street,

TOWER, GIDDINGS & TORREY, 74 State Street,

STONE & DOWNER, 25 State Street,

B. W. GILBERT, 18 State Street,

SPENCER, VILA & CO., 13 Congress Street,

PAGE, RICHARDSON & CO., 114 State Street,

NATIONAL BANK OF LEATHER BANK,

NATIONAL BANK OF COMMERCIAL,

FOOD BRO'S & BATES, 20 Congress Street,

KIMBALL, FRYCOTT & BENNETT, 8 State Street,

JOHN E. M. GILLEY, 5 Devonshire Street,

And in New York

At the Company's Office, 20 Nassau Street,

AND BY

JOHN J. CISCO & SON, Bankers,

59 Wall St.,

And by the Company's advertised Agents throughout the United States.

Remittances should be made in drafts or other funds par in New York, and the Bonds will be sent free of charge by return express. Parties subscribing through local agents, will look to them for their safe delivery.

A PAMPHLET AND MAP FOR 1863 has just been published by the Company, giving fuller information than is possible in an advertisement, respecting the Progress of the Work, the Resources of the Country traversed by the Road, the Means for Construction, and the Value of the Bonds, which will be sent free on application at the Company's office, or to any of the advertised agents.

JOHN J. CISCO, Treasurer, N. Y.

June 4

AYER'S SARSAPARILLA,

FOR PURIFYING THE BLOOD.

THE Reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvelous. Inordinate cases of Scrofulous disease, where the system seemed saturated with corruption, have been purified and cured by it. Scrofulous affections and disorders, which were aggravated by the scrofulous contamination until they were painfully affecting, have been radically cured in such great numbers in almost every section of the country, that the public scarcely need to be informed of its virtues or uses.

Scrofulous poison is one of the most destructive enemies of our race. Often, this unseen and unfelt taint of the organism undermines the constitution, and invites the attack of embezzling or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of this SARSAPARILLA is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure, by the use of this SARSAPARILLA. ST. ANTHONY'S FIRE, BOSS, or ERYSIPELAS, TETTER, SALT RHEUM, SCALD HEAD, RINGWORM, SORE EYES, SORE EARS, and other eruptions or visible forms of SCROFULOUS disease. Also in the more concealed forms, as DYSPPEPSIA, DROPSY, HEART DISEASE, FITS, EPILEPSY, NEURALGIA, and the various ULCEROUS affections of the muscular and nervous systems.

MERCURIAL DISEASES are cured by it, though a long time is required for subduing these obstinate maladies by any medicine. But long continued use of this medicine will cure the complaint. ULCERATIONS are commonly soon relieved and ultimately cured by its purifying and invigorating effect. Minute Directions for each case are found in our Almanac, supplied gratis. RHEUMATISM and GOUT, when caused by accumulations of extraneous matters in the blood, yield quickly to it, as also LIVER COMPLAINTS, TORPIDITY, OR CONSTIPATION or INFLAMMATION of the LIVER, and JAUNDICE, when arising, as they often do, from the rankling poisons in the blood. This SARSAPARILLA is a great restorer for the strength and vigor of the system. Those who are LAMPTID and LISTLESS, DEPRESSED, SLEEPLESS, and troubled with NERVOUS AFFECTIONS, or FEARS, or any of the affections symptomatic of WEAKNESS, will find immediate relief, and convincing evidence of its restorative power upon trial.

PREPARED BY

DR. J. C. AYER & CO., LOWELL, Mass.,

PRACTICAL AND ANALYTICAL CHEMISTS.

Sold by all Druggists everywhere.

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37 UNION SQUARE, BROADWAY, N. Y.

WHOLESALE AND RETAIL DEALERS

IN

Smith's Unrivaled American Organs.

Also, Superior Pianos, and Publishers of SUNDAY SCHOOL MUSIC.

N. B.—We will rent our Organs by the month, letting the rent pay for them.

SEND FOR PRICE LIST.

April 30 12mo

NEW POST OFFICE SITE.

IT HAVING BEEN DECIDED TO LOCATE the New Post Office on the Stackpole Estate, the subscriber, in order to make way for the same, will dispose of his entire stock of

TRUNKS, VALISES,

Etc., Etc., consisting in part of

Ladies' No. 1 and No. 2 Eugenic Trunks,

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Also, Gentlemen's Sole Leather and Box Traveling Trunks.

Together with a great variety of LADIES' and GENTLEMEN'S TRAVELING AND FANCY BAGS, &c., all of which will be offered at LESS

THAN COST OF MANUFACTURE,

FOR THIRTY DAYS.

JOHN G. HALEY,

36 Milk, Cor. Devonshire Street.

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How to ENTER and HOW to DWELL in the Canaan of Perfect Love. By RAY, E. DAVIES. Adapted to all Christians, especially Converts. For sale by the author, and by J. P. MAGEE. Price 25 cents. Sent postage free, for same price. 3t May 21

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HEALING SALVE

ASTONISHES every one that uses it, by

its wonderful cures of Burns, Felons, Breeding Sores, Boils, Salt Rheum, Chapped Hands, Old Sores, Itch, Sore Nipples, Piles, and Sores of every kind. All Druggists sell it.

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WEEKS & POTTER, and RUST BROS. & BIRD, BOSTON, Mass., Agents. P1mo April 30

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RELIEF in a few days—Cure in a few weeks. It never fails. Its success is astonishing. The best medical talent of the age. Circulars with Certificates and a full explanation, sent free to any one on receipt of their address. The Medicine and Recipe is sent free per mail to any address, on receipt of \$1. Address

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